THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT,

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OFFICE 201 WILLIAM ST., CORNER OF FRANKFORT.

☞ To Clergymen.—All Clergymen sending us the names of Four Subscribers, with $10, shall receive a copy of "The Independent" for one year without charge.

☞ Advertisements.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

☞ Where it is not convenient to send the half dollar, three dollars may be sent, and the paper will be sent for a proportionable time, that is, sixty-three weeks.

☞ To Agents.—Persons wishing to act as agents for this paper; may obtain commissions on satisfying us as to their qualifications and responsibility.

☞ To Advertisers.—Upon a moment's reflection our friends will excuse us for placing a portion of their favors on the 4th page. See notice in another column.

Office Notices.—All who read this paper are respectfully requested to observe the particulars noted under the above head, on the third page.

New York, December 7, 1848.

[In addition to the matter on the proper editorial page of our paper, contributions from the pens of the editors will frequently appear upon the first page. These may always be distinguished by the type; and sometimes, also, as the following article, by the signature of the author.]

THE MISSIONARY SOCIETIES OF CHRISTENDOM.

The cause of Foreign Missions should occupy a distinct place in the columns of a religious newspaper. Not only should items of missionary intelligence be faithfully communicated, but the history of missionary societies, and of missionary labors, in all parts of the world, the biography of eminent missionaries, sketches of missionary life, reports, narratives, correspondence—in a word, all that appertains to the literature of the subject—should form a separate department in such a journal. It shall be our aim to make our readers conversant with the entire history of missionary enterprise, and with the entire field of missionary operations. In our articles on this subject, we shall not prescribe to ourselves any invariable method, but shall follow the order which convenience and the means of information may suggest; avoiding alike a dry brevity and a tedious prolixity, and presenting each topic with accuracy and completeness. We begin with a sketch of some of the principal missionary societies of Christendom, for which we are mainly indebted to Hoole's "Year-Book of Missions."

The Society for Promoting Christian Knowledge.—This Society was founded in London, in 1698, and has, therefore, completed the one hundred and fiftieth year of its existence. For several years, in the beginning of the last century, it afforded important and liberal aid to the Danish Mission at Tranquebar; and, until within the last twenty years, it supported the Missions in Tinnevelly, Trichinopoly, Tanjore, Cuddalore, and Madras; which are now under the care of the kindred Society for the Propagation of the Gospel in Foreign Parts. Schwartz, Gericke, Kohlhoff, and others whose names are [illegible] American Christians, but whose labors were no less abundant and successful, were among the Missionaries of this Society. The particulars of the labors of the Society in India may be given hereafter, in another connection.

Of late years, this Society has confined itself to the object for which it was originally formed, viz: to distribute religious works, Bibles, Prayer Books, Tracts, &c., at a cheap rate, not only in Great Britain, but in its several dependencies. There are, also, Branch Societies, in the country. Several valuable little treatises upon the evidences of Christianity, and in answer to the objections of infidels, written in a popular style, and published in a cheap form, have been issued under its auspices. The Society supplies its members with Bibles, New Testaments, Common Prayer-Books, and religious tracts, at reduced prices; and each subscribing member pays annually into the treasury a sum of not less than one guinea.

As now conducted, this Society resembles the Methodist Book Concern, or the Presbyterian Board of Publication, rather than a proper missionary society.

There are, however, in connection with it, Foreign District Committees, whose object is to collect and transmit information respecting the best means of promoting Christian knowledge abroad; to establish, enlarge, or superintend schools; to supply settlers and natives with books circulated by the Society; to encourage translations, when necessary, into the language of the country; and to make collections in aid of the Society's funds.

The annual income of this Society is about $490,000; two-thirds of which is derived from the sale of books. The President of the Society is the Archbishop of Canterbury.

The Society for the Propagation of the Gospel in Foreign Parts.—This Society was founded in 1701, through the exertions of several prominent clergymen and laymen of the Church of England, among whom were Archbishop Tenison and Hon. Mr. Boyle. It was also incorporated by royal charter. The primary object of the Society is to promote Christianity in the plantations, colonies, and factories of Great Britain. Its attention was early directed to the American colonies. Previous to the war of the Revolution, this Society supported nearly a hundred missionaries, besides catechists and schoolmasters, in those "parts" now called the United States, and expended about twenty thousand dollars annually upon these objects; but after the colonies had separated from the mother country, the help of the Society was withdrawn. This fact indicates how thoroughly ecclesiastical is the character of the Society. The corporation consists of the Bishops of the United Church of England and Ireland, the members constituted by charter, and three hundred other members. In addition to these, there is a considerable body of associated members, corresponding to the honorary members of the American Board. The plan of the Society is to institute dioceses, under the superintendence of missionary bishops. Thus, there is the diocese of Calcutta, under Bishop Wilson; the diocese of Madras, Bishop Spencer; the diocese of Australia, Bishop Broughton, &c. Most of the dioceses are in the North-American Provinces and in the British West Indies.

In an account of the origin of this Society by a late English writer, we have a most lugubrious story of the spiritual destitution of the American colonies at the beginning of the last century. "The British colonies in North America were first settled by private persons under grants from the crown; these persons were of various religious denominations, most of them dissenting from the Church of England. The first planters were zealous for religion, but their children and grandchildren by degrees lost much of its spirit, and the worship of God and the celebration of the sacraments came to be much neglected; so that in the year 1700 there were not more than *five* churches in this large tract of country, though more than half of the number of its inhabitants were then members of the Church of England." This deplorable state of things led to the formation of the Society for the Propagation of the Gospel in Foreign Parts. (See Missionary Guide Book, p. 464.)

Such is the representation which an Episcopalian, whose pages bear few marks of bigotry, makes as an historian, of the religious condition of this country one hundred and fifty years ago. Now what were the facts in the case?

Cotton Mather, in his History of New England, chap. 7, b. 1., under the head of Magnalia Christi Americana, gives us "an Ecclesiastical map of the country" in 1696, exhibiting "the numbers and places of the Christian congregations then worshiping our Lord Jesus Christ in the several colonies." At that time there were in Plymouth colony, three counties, Plymouth, Barnstable, and Bristol. In the first there were seven churches, in the second, eight, and in the third, six. There were churches also at Martha's Vineyard, Nantucket, and Newport. In the Massachusetts colony, Suffolk county, there were in Boston three churches with five pastors, "a small congregation that worship God with the ceremonies of the Church of England, served generally by a change of persons occasionally visiting these parts of the world," a small congregation of Antipedobaptists, and a French congregation of Protestant refugees. There were twelve additional churches in the county. In Middlesex county there were twenty-one churches, in Essex twenty, in Hampshire eight, in Piscataqua five, and in the province of Maine three.

In the Connecticut colony, there were twelve churches in Hartford county, nine in New London, six in New Haven, and nine in Fairfield.

An aged saint of that period remarked on his death-bed, "Well, I am going to heaven, and I will there tell the faithful who are long since gone from New England thither, that though they who gathered our churches are all dead and gone, yet the churches are still alive, with as numerous flocks of Christians as were ever among them."

Such was the moral destitution which the Society for the Propagation of the Gospel was to supply; a destitution only of Episcopal churches. About the middle of the last century, Rev. Thomas Davies was appointed a missionary of this society to the churches of New Milford, Roxbury, Sharon, New Preston, and New Fairfield, in Litchfield county, Conn., and he labored for many years as an itinerant missionary in that county and in parts adjacent. From his biography we learn that there was great destitution of religious privileges in all that region; and yet the fact was at that time that the proportion of Episcopalians among the inhabitants of that colony was not more than one in thirteen. The churches of the American colonies were under the Episcopal jurisdiction of the Bishop of London. This society sympathized in the movement for establishing an American Episcopate, which was one of the proximate causes of the revolution.

But aside from its sectarian spirit—its propagandism—the Gospel Propagation Society has done a noble work. Since 1820 it has done much for India. It assisted materially to found the College of Calcutta, for the education of missionaries, and their instruction in the various languages of the East; and it has taken under its care and payment the missions in Southern India, formerly supported by the Society for Promoting Christian Knowledge. The number of missionaries supported in whole or in part by the Society is more than three hundred; more than half of whom are stationed in North America, and the remainder in the East and West Indies, in Australia, in Tasmania, in New Zealand, at the Cape of Good Hope, and at the Seychelles Islands, among the several colonies and dependencies of Great Britain. This is not a Society for the heathen primarily, but for colonists and their descendants. The annual income of the Society is nearly $500,000.

It is worthy of being placed on record, that the celebrated John Wesley was a missionary of this Society, and visited America in that character in 1735.

Missions of the United Brethren, or Moravians.—The United Brethren, or, as they are more commonly called, the Moravians, trace their origin to the churches of Bohemia, which were scattered after the martyrdom of John Huss. It is the testimony of ecclesiastical history, however, that the Gospel was first carried into Bohemia itself from Moravia. Two Greek monks, *Constantine* and *Methodius*, preached the Gospel in Moravia, in the language of that country, about the middle of the ninth century, and introduced there the Holy Scriptures.—(Gieseler.) So far, then, as there is any choice between them, the Moravians may have the benefit of a derivation from the Greek church, rather than the Roman.

The purity of their doctrine and discipline was recognised by the Reformers. They were early distinguished for their zeal in propagating the Gospel. In fact, before the time of Luther, they employed the newly-invented art of printing, in disseminating three editions of the word of God in the vernacular tongue. But their pre-eminence in the missionary work is owing greatly to the sympathy and aid of Count Zinzendorf, a pious German nobleman, who provided them with a refuge from persecution upon his own estate, in Upper Lusatia, where they established the famous settlement of Herrnhuth. A casual interview of the Count with two converted Greenlanders, at the coronation of the King of Denmark, at Copenhagen, in 1731, from whom he learned that the Danish mission in that country was to be abandoned—and the visit of a negro slave from the West Indies to Herrnhuth, at about the same time—awakened in the congregation a strong desire to proclaim the Gospel among the heathen. Accordingly several offered themselves for that work. Two of their number even offered to go to St. Thomas, and *to sell themselves as slaves*, in order to have the opportunity of making known the Gospel to the negroes.

When the Moravians sent forth their first missionaries (1732–3), the congregation consisted only of about six hundred poor despised exiles. And yet in the short period of eight or nine years, they sent missionaries to Greenland, to St. Thomas, to St. Croix, to Surinam, to the Rio de Berbice, to the Indians of North America, to the negroes of South Carolina, to Lapland, to Tartary, to Algiers, to Guinea, to the Cape of Good Hope, and to the Island of Ceylon. Their missionaries went out without any such guaranty of permanent support as is given to the missionaries of our great Societies. They were poor, and often unlearned in anything but Christ. They went in faith, enduring privation, trusting in Providence alone. It is worthy of consideration whether the plan of sending out missionaries from particular churches, to be sustained by them, might not be adopted with advantage in the present stage of the missionary work; and also, whether Christians should not go forth to the heathen, expecting to labor with their own hands, while teaching them the arts of civilized life and the knowledge of the Gospel.

The missions of the Moravians have in general been very successful. They have been conducted very much according to the scriptural model, furnished in the Acts of the Apostles, and have proved how effectually the rudest barbarians may be civilized by being christianized. The total number of their missionaries is two hundred and eighty-two; they have sixty-one stations; and their converts amount to upwards of sixty thousand. The average receipts for the support of their missions are $60,000. An association was formed in London, in the year 1817, for the purpose of collecting funds from the Christian community at large, for the support of the Missions of the United Brethren, whose own congregations are few in number, and generally poor. About $25,000 are yearly collected in this way.

T.

THE STATE OF ITALY.

We publish the following letter, not as containing very recent intelligence—for it was written several weeks ago—but as giving a graphic view of recent events, and much valuable information of the state and prospects of Italy. It is from the pen of a pious and an intelligent Italian, for many years a resident of New York, who has been employed of late as an agent for the Christian Alliance upon the confines of Italy; and was addressed to one of the Editors of this paper, as the Corresponding Secretary of that Society. The writer will, probably, be a regular correspondent of *The Independent*. The letter was dated at Lugano, in the free canton Ticino:

Dear and Rev. Sir:

Again an exile; but this time an exile among tens of thousands. I brought to Brescia my sickly family, expecting, from a change of air, the return of health; hired apartments, and furnished them; began to unpack my clothing and books, when a sudden reverse of fortune drove back to Piedmont the Italian army, and my poor self to Switzerland. Lombardy is again in the possession of Austria; for how long, it is difficult to say. I do not repeat to you what you will see in the newspapers. France and England have undertaken to settle our difference with Austria; but I do not expect any benefit from their mediation. But there is no foretelling now-a-days. The awful fact is, that Lombardy looks like a city visited by the cholera. The best families fled the approach of the Austrians. Most of the shops are closed, the streets deserted, all business at a stand, and public misery increasing apace. The only happy fellows are the victorious soldiery; well dressed, well fed, with plenty of money in their pockets, and plenty of plunder to replenish them, as fast as gaming and curiosity can empty them. The soldiery walk the streets, lounge in the coffee houses and choose the best lodgings, undisputed masters of the whole country. The Italians are waiting and ripening for a general slaughter. All Europe is a volcano, threatening destruction, not only to monarchy and aristocracy, but to society itself. Our civilization—this pretended improvement of our knowledge and manners, will prove our common ruin. I regret exceedingly I am not a believer in the merits of monkery, for else I would bury myself in a convent.

If I should listen to the promptings of my heart—to my own feelings, I would gather together my family and effects, and be off for Genoa, and thence give an eternal adieu to my native land for the land of my adoption. But could I be happy in your blessed country, while Italy is on the brink of a political and social revolution? I am at a loss what to do; and, not knowing what to do, I shall, of course, do nothing, but wait a little longer, and see what turn our political affairs will take.

In the meantime, I could do something towards overturning popery and the papacy. Two or three months ago, I thought that Pius IX. would be entitled to the praise of restorer of our independence, and destroyer of his own temporal power. Now he is cursed as the destroyer of our independence, and the forerunner of anti-christ. That poor man has ruined himself, and put in jeopardy the cause of Italy and the peace of the world. How true that no one can serve two masters! I should not wonder if the Romans hurled him from the chair of St. Peter into the end of June, after an absence of nearly three months, I found the streets still strewed with fragments of the chalk busts of Pius IX., which the citizens had hurled from their windows on hearing of his defection. Now the exasperation of the whole population of Italy against him is so great, that nowhere are allowed his portraits to be hawked about, or put up for sale in the shop windows. Indeed, nobody will have them; and I bought at an alabaster workshop, in Florence, some portraits of that unfortunate Pope almost for nothing. The newspapers of Rome, viz., the *Contemporaneo*, the *Epoca*, etc., etc., publish articles against him which leave behind them the most virulent of your political papers; and what is more remarkable than their violence, is that they come from the pen of deputies and prelates of great influence and well-deserved popularity.

In my last letter I told you that the season was unpropitious for the publication of a newspaper. Now the condition of things being reversed, the contrary affirmation is true, in that a newspaper might prove highly useful to humanity and religion, in preparing the mind of the Italians for a separation of the two powers of the Pope, viz., for a complete secularization of the Papal States. Moreover, all sorts of books may be introduced now in all parts of Italy; anti-popish books would find favor with almost all classes of our people, and peculiarly so with the governing powers of the Lombardo-Venetian kingdom.

I am still laboring under great mental depression and confusion. One month ago, I was awakened at 2 o'clock, A. M., by a great noise of female voices and the rattling of carriages, as though the city had been taken by the enemy. I arose, slipped on my clothes, went down in the street to the war committee, and there I learned that our army had been, the two previous days, completely routed, and the Austrians had crossed the Mincio, the Clisio &c., &c. The suddenness and awfulness of this news shook my poor body and soul so strangely, that I was four days without being able to eat at all, and my mind is still light, wandering, sad. I was within an inch of dying or getting crazy. And, dear sir, death and craziness were the effects this news produced in several strong, and right-minded Lombards.

If I had a church here to go to, I would draw some consolation from the contemplation of spiritual things; but this is a moral desert, and I ramble about lonely, comfortless, desponding; wishing to remove without delay to New York, and yet wanting to tarry here to witness the reformation or the general destruction of our independence and freedom.

Yours, &c., A. L. B.

ABRAHAM'S CONFIDENCE.

Shall not the Judge of all the earth do right?

The question was an utterance not of doubt but of unshaken trust. The "Father of the faithful" used this language in the strength of his confidence that God would do wisely and righteously. His desire and prayer was that Lot, his friend and kinsman, might be saved from the destruction that was coming on the cities of the plain. "That be far from thee," he argued, "to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?" The patriarch's views of what it would be right for God, in his sovereignty, to do, were doubtless limited and obscure; but his confidence in God was clear and unlimited. All the argument of his prayer was founded on that confidence,—the Judge of all the earth will certainly do right.

Abraham's prayer was heard. Lot was delivered, and was made to all ages a memorial of the truth that the Lord knoweth how to deliver the godly. The Judge of all the earth did right—did that which Abraham's conscience, notwithstanding his ignorance and the imperfection of his views, recognized as right. But even if the event had not corresponded with the patriarch's wishes, or with his views of what God might be expected to do—if, as has often come to pass, the righteous and the wicked had been overwhelmed in the same catastrophe—no man would have had any sufficient reason to suppose that the Judge of all the earth had done otherwise than right. With the believing mind, the absolute rectitude of God—the perfect righteousness and wisdom of all his proceedings—is a fixed position; a first principle, never to be questioned; a point from which all reasonings about God's dispensations must proceed; and to which they must return.

The language, then, of Abraham's confidence is the appropriate expression of faith in regard to every fact and every principle in the providential or moral government of God, the rectitude or wisdom of which may be, in any respect, not obvious to our apprehension. We may, indeed, devoutly and reverently search for the reasons of God's arrangements and dispensations: nay, we must; for it is in this way that we are to grow in the knowledge of God and in that wisdom which trusts him, and finds peace and joy in resting on him: but still it must never be assumed, in our inquiries, that we do not know enough of God to trust him, even where his ways are past finding out. Clouds and darkness may be round about him; but behind the darkest cloud there shines a serene and perfect glory. His judgments are indeed a mighty deep; but from the obscurest deep, which reason cannot fathom, faith comes—submissive and adoring. "Shall not the Judge of all the earth do right?"

This, then, is the position on which the believing mind rests, when oppressed with the mysteries of God's providence and government in this world. Earth and heaven—so far as they are understood—the universe of outward nature, and all the created constitution of the soul, are full of testimonies that there is a God who judgeth righteously. And where the reasons of his arrangements and proceedings are not understood, or are seen only in part, and with a dim and unsatisfactory perception, then the true wisdom is to reason from the known to the unknown; and to rest on the firm conclusion that, because God is infinitely wise and infinitely good, therefore all that He does is right.

We may illustrate this specific form of confidence in God by referring to some classes of facts in God's government of the world, in respect to which it is more or less necessary for the mind to fall back on the comprehensive and all-sustaining truth on which Abraham rested in his argument with God.

First, there is the general fact, that to human observation the providence of God does not discriminate with sufficient exactness between the righteous and the wicked. This is what was so great a mystery to the Psalmist; and he tells us it was too painful for him till he went into the sanctuary and looked beyond the range of the things which are seen. Does God indeed take care of his own children here? Does he provide for their wants? Does he shield them from their enemies? Does he guard their dwellings against the invasion of pain and grief? Does he prosper their enterprizes and labors, designed to advance his glory? Does he withhold no good thing from them that walk uprightly? Does he crown the man of prayer, and faith, and love, with outward and visible blessings? Does he do all this with such uniformity and certainty that we are in that way to decide between the righteous and the wicked—between him that serveth God and him that serveth him not? No. How often are we constrained to say with the Psalmist, "Behold, these are the ungodly who prosper in the world; they are wrung out to the praying and waiting people of God! How often is the good man stripped, like Job, of all his possessions, while his friends fail on every side, and his enemies rejoice in his downfall! How often does Lazarus lie at the rich man's gate, desiring to be fed with the crumbs which fall from the rich man's table? No. The course of God's providence in this world does not mark out his devout and obedient children as the special recipients of his visible favors. To a great extent, his providence is indiscriminating. He "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." If the tower of Siloam falls, those whom it crushes are not sinners above those who escape unhurt. Why is this? Why does not God distinguish in his providence, clearly and unequivocally, between those that serve him and those that serve him not? Why do the wicked prosper in their wickedness, while sorrow, and want, and anguish, are in the habitations of God's own children? We know not why it is. We can conjecture reasons for the method of God's administration in this particular, but our conjectures are, at the best, unsatisfactory. Nay, we cannot even conjecture why this is so, till we fall back on the clear and firm assurance that the Judge of all the earth will do right. Then, in the light of that great first principle, we may infer that all these otherwise inexplicable things are inseparable from the plan which a God of infinite wisdom and love has chosen as the best; we can see that such a God must make all things work together for good to them who love him; and we can foresee that, in the end, all inequalities will be adjusted, and the perfect and eternal rectitude of his proceedings will be completely vindicated.

For another illustration of the necessity of this confidence in God, we may look at the fact that there is in the world so much of what may be called vicarious suffering. Is it right in God to permit one to suffer for another's sins, or for the procurement of another's welfare? Shall not the Judge of all the earth do right?

All have occasion to observe the sufferings which the passions and crimes of the guilty bring down, directly or indirectly, on the heads of the innocent. God has so constituted the relations and circumstances of human life, that there is no individual who is dependent for happiness on himself alone. How often do we see the innocent wife and mother made wretched, beyond the power of language to express, by the sins of a spendthrift, drunken husband? Why does God suffer this to be?—How often do we see children sunk into the lowest depth of want and degradation by the vices of their parents? Why does God permit the crimes of mature and hardened sinners thus to bring down misery on the head of unoffending childhood?—How often do we see the grey hairs of father or mother brought down in sorrow to the grave by the unthankfulness and wickedness of children? Why has not God so arranged the relations of human life, that if a child forsakes his father's precepts and his mother's counsels, and becomes an apostate and a prodigal, all the sorrow, as well as all the sin, shall be upon that child alone?

But this is not the only, nor is it the most inexplicable kind of vicarious suffering in the world. God has so ordered things, that men suffer not only in consequence of other men's sins, but also for the benefit and welfare of other men. We ourselves, in all that we call our own at this hour, have not only entered into other men's labors to reap the fruit of their toil, but we are also enjoying privileges and possessions purchased, we may say, by the sufferings and even by the blood of those who went before us. Why is this? Why did God make it necessary for our ancestors, two centuries ago, to suffer persecution and exile, the woes and perils of the wilderness, cold, hunger, pestilence, the cruelties of savage war, in order to our enjoying freely, in this distant age, the priceless blessings of our lot? Why did God make it necessary for our fathers, only two generations ago, to purchase this freedom for us with their blood? There is nothing peculiar in these instances. It is a great law of Providence, throughout the world, that one man's sufferings redound, directly or indirectly, to the benefit of other men. Not the gains of the merchant alone, but the luxuries and comforts of every household, come by the toils, dangers, and sufferings of them that go upon the sea in ships and do business in the great waters. Your own table is spread, day by day, with comforts brought from distant regions, at an expense of peril and of suffering not your own, the full recital of which would make the smiling faces round that happy board turn pale with sympathy. Why has God established, or why permitted such an arrangement? But so it is. The arrangement stretches through the world, and reaches men in every relation and in every state of society. That stern law by which the mother brings her child into the world in pain and sorrow, is only a strong and striking instance of a far more general law of the Divine providence. The mother's suffering for her child does not end with those birthpangs. How many a night of painful watching—how many a day of no less painful toil—how much anxiety—how much exhaustion of nature and of life—is necessary on the part of the mother to carry each child through the first helpless years of its existence? The father, too, must bear his part, not only of toil and care, but often of positive suffering, for the benefit of those whose welfare, under God's ordinance, can be secured on no other condition. I look back to the years of my own childhood. I remember not only a father's counsels, and prayers, and ceaseless diligence for his children, but the privations, the sufferings, the exhaustion, the premature decay of nature, which he endured in the service of his God and of his fellow-men; and I feel that if there has been any happiness in my lot—if I have had any qualifications for usefulness in my generation—if the grace of God has given me, for Christ's sake, anything with which I may honor him, and for which I ought to praise him for ever—all is, in some obvious sense, the result not of those parental prayers and labors only, but also of those sufferings and sorrows. But why was this necessity? Where is the equity of this arrangement? What, though I cannot see the reason, is it therefore otherwise than right? I look upon a circle of children, some in the bloom of opening youth, some in the beauty of infancy. That they might be—that they might be what they are, by God's mercy, the mother has not only loved, and toiled, and prayed, but suffered—suffered for each and for all. Pang after pang, weariness, sickness, decay, the exhaustion of life itself, was not for herself but for them. Why was this? Was it right that all that suffering of hers should be for others? Even so, Father, for so it hath seemed good in thy sight!

There is yet another class of facts, in respect to which there is occasion for the same exercise of trust in God. I mean the mysteries connected with death. Something of the mysteriousness of death the Scriptures enable us to understand. Death has passed upon all men, for that all have sinned. But still, with all that God has told us, we cannot see death coming into the circle of our tenderest affections, without being oppressed with the inexplicable mystery. If death must come, why comes it now!—why comes it into this particular circle!—why comes it upon that particular individual? Why is the one upon whom so many affections were centered, upon whose prayers and personal influences so much of hope and happiness was depending—why is that one taken away? And if there is some unseen and unrevealed necessity for the removal of this one at this time, why must it be by this particular process, rather than by which to lead his children by a gentler, easier path home? We look upon the pale and wasting countenance—we watch the progress of decaying nature—we call on God in vain for the life of the sufferer, till the development of his purpose forbids the repetition of the prayer; at last we catch the latest whisper of affection—we see the light of love and life fade from the dying eye, and, oppressed with the mystery, we ask, in agony, Why, why is this?—why is it? What though we know not why? It is God's arrangement. And shall not the Judge of all the earth do right? Even so, Father, not as we will, but as thou wilt.

I have not attempted to show how faith may reasonably and devoutly exercise itself in relation to such mysteries, by reverently conjecturing and seeking to discover the reasons which determine these counsels and arrangements of a holy providence. I would rather, in these thoughts, teach myself, and teach you who read what I have written, the lesson of simple and absolute acquiescence in the will of God—the lesson which unhesitatingly infers from his wisdom, his holiness, and his love, the perfect rectitude of all his proceedings. B.

DR. PATTON'S THANKSGIVING SERMON.

Several circumstances concurred to direct the reporter's attention to Dr. Patton's Thanksgiving discourse as the subject of a brief notice. One was the fact of his having so recently become the pastor of a Congregational Church in New York. For although it has been an event too common to attract notice, for a Congregational minister to join a presbytery in order to qualify himself to take charge of a Presbyterian church, and for a Presbyterian minister to take charge of a Congregational church, in New England, often without leaving the control of the presbytery, a good deal of interest has been manifested in the movement by which a distinguished Presbyterian minister has become pastor of a *new* Congregational Church in the city of New York, so, as Dr. Patton was advertised to preach on the "Puritans," we were there to hear.

The text was Psalm 107: 7. The obvious thought to serve as an introduction was the many points of resemblance between the case of the Children of Israel and that of our Puritan Fathers.—Their call, their preservation, their sufferings and persecutions. "He led them forth by a right way, that they might go to a city of habitation." The hand of God was as manifest in the removal of our fathers, as it was in the Exodus of the Hebrews. And the way in which he led them was the right way.

The preacher noticed, in some detail, the reasons which impelled the Puritans to America. Beginning with the *political* reformation under Henry VIII., he enumerated the successive sovereigns—Henry VIII., Edward VI., Mary, Elizabeth, James I., Charles I. and II.—and then passed to particulars under the reign of each: the injustice and cruelty endured by the Puritans, solely for conscience' sake.

Thus troubled and perplexed, finding no resting place on their native shores, and but an uncertain abode on the continent of Europe, our fathers left the Old World for the New. So devoted were they to civil order as well as to liberty, that the very first civil act they performed on this western shore was to declare themselves loyal subjects of the crown of England, and a colony under the laws of said kingdom.

The preacher next gave a view of the character and principles of the Puritans. They held,

1. That all true church power must be founded on a divine commission.

2. That where a right to command is not clear, evidence that obedience is a duty is wanting.

3. That men ought not to make more necessary to our admittance into the church, than God has made necessary to our admittance into heaven.

4. That as long as unscriptural impositions are continued, a further reformation of the church will be necessary.

5. That every one who must answer for himself hereafter, must judge for himself now.

They contended for the supreme authority of the scriptures and the right of private judgment. Bishop Burnet says—"The Puritans gained credit as the bishops lost it. They put on the appearance of great sanctity and gravity, and took more pains in their parishes than those who adhered to the bishops, often preaching against the sins of the court. Their labors and their sufferings raised their reputation and rendered them popular." Hume says—"The noxious spark of liberty had been preserved by the *Puritans* alone, and it was to this sect that the English owe the whole freedom of their constitution." Lord King, a churchman, once chancellor of England says—"By the Independent divines who were his instructors, Locke was taught those principles of Liberty, which *they were the first* to disclose to the world. As for toleration, or any true notion of religious liberty, or any general freedom of conscience, we owe them not in the least degree to what is called the Church of England. On the contrary, we owe all these to the Independents in the time of the Commonwealth." Lord Brougham, another Chancellor of England, says of them, "They, with the zeal of martyrs and the purity of the early Christians, and with the skill and courage of the most renowned warriors, obtained for England the free constitution which she enjoys."

Wherever the influence of the Puritans has been felt, there will religious and civil liberty prevail more than in any other portion of the globe. I am aware, said the Doctor, that it may be objected to this, that there are more slaves in the United States than in any other nation. But it should also be observed—

1. That Slavery was introduced when we were colonies, and against their earnest and repeated remonstrances.

2. When the first slaves were landed in Massachusetts, more than two hundred years ago, the people fitted out a vessel and sent them back to their own country, and passed a law making manstealing felony without benefit of clergy; but the bill was disallowed by the parent government, and the people were compelled to suffer cargoes of slaves to be landed and sold on their shores.

3. That the work of abolishing Slavery was begun immediately after the colonies became independent.

4. That measures were taken in 1788 to abolish the slave trade, at a time when all the governments of Europe fostered it.

5. That just as fast as the Puritan principles have extended, the work of Emancipation has advanced. It is the Puritan principle that at this time utters its deep-toned thunders against the extension of slavery over the Free Soil of our territory. It will not brook the thought that another slaveholding State should be added to our confederacy.

That Slavery exists in our country is not to be charged to the principles of the Puritans, but solely to the fact, that those principles have not been universally received and loved.

The influence of these principles upon the interests of education, and upon the spread of the gospel, is peculiar. In 1647, the legislature of Massachusetts made a law requiring schools to be maintained in every town of fifty families. In 1650, Connecticut had a similar law. Just as fast as these principles spread will common schools spread. The system which extends the means of instruction to every individual in society is a direct result from that fundamental principle of all civil and religious liberty—the right of private judgment—the right to read and understand the Scriptures for ourselves. They were the chief promoters both of learning and piety in England; and their descendants continue to hold that post of honor both in that country and in this.

Here, then, are abundant causes for Thanksgiving. But for the way in which our fathers were led, that they might find a city of habitation in the wilderness, this nation, with all its present magnitude and prospective glory—with all its civil and religious liberty—with all its education and evangelical piety—would not have existed.

SELECTIONS.

We hope the selected articles—Practical, Literary, and Miscellaneous—will not be lightly overlooked by the reader. They have been chosen with care, and in the exercise of good taste and an enlightened conscience.

THE MYSTIC, AND THE ENTHUSIAST.

Let us imagine a poor pilgrim benighted in a wilderness or desert, and pursuing his way in the starless dark with a lantern in his hand. Chance or his happy genius leads him to an *oasis* or natural garden, such as in the creations of my youthful fancy I supposed Enos, the child of Cain, to have found. And here, hungry and thirsty, the way-wearied man rests at a fountain; and the taper of his lantern throws its light on an over-shadowing tree, a boss of snow-white blossoms, through which the green and growing fruits peeped, and the ripe golden fruitage glowed. Deep, vivid, and faithful are the impressions, which the lovely imagery comprized within the scanty circle of light, makes and leaves on his memory. But scarcely has he eaten of the fruits and drunk of the fountain, ere scared by the roar and howl from the desert, he hurries forward; and as he passes with hasty steps through grove and glade, shadows, and imperfect beholdings, and vivid fragments of things distinctly seen, blend with thepast and present shapings of his brain. Fancy modifies sight. His dreams transfer their forms to real objects; and these lend a substance and an outness to his dreams. Apparitions greet him; and when at a distance from this enchanted land, and on a different track, the dawn of day discloses to him a caravan, a troop of his fellow-men, his memory, which is itself half fancy, is interpolated afresh by every attempt to recall, and connect, and piece out his recollections. His narration is received as a madman's tale. He shrinks from the rude laugh and contemptuous sneer, and retires into himself. Yet the craving for sympathy, strong in porportion to the intensity of his convictions, impels him to unbosom himself to abstract auditors; and the poor quietest becomes a penman, and, all too poorly stocked for the writer's trade, he borrows his phrases and figures from the only writings to which he has had access, the sacred books of his religion. And thus I shadow out the enthusiast. Mystic of the first sort; at the head of which stands the illuminated Teutonic theosopher and shoemaker, honest Jacob Behmen, born near Gorlitz, in Upper Lusatia, in the 17th of our Elizabeth's reign, and who died in the 22nd of her successor's.

To delineate a Mystic of the second and higher order, we need only endow our pilgrim with equal gifts of nature, but these developed and displayed by all the aids and arts of education and favorable fortune. He is on his way to the Mecca of his ancestral and national faith, with a well-guarded and numerous procession of merchants and fellow-pilgrims, on the established track. At the close of day the caravan has halted: the full moon rises on the desert: and he strays forth alone, out of sight but to no unsafe distance; and chance leads him, too, to the same oasis or islet of verdure on the sea of sand. He wanders at leisure in its maze of beauty and sweetness, and threads his way through the odorous and flowering thickets into open spots of greenery, and discovers statues and memorial characters, grottos and refreshing caves. But the moonshine, the imaginative poesy of Nature, spreads its soft shadowy charm over all, conceals distances, and magnifies heights, and modifies relations; and fills up vacuities with its own whiteness, counterfeiting substance; and where the dense shadows lie, makes solidity imitate hollowness; and gives to all objects a tender visionary hue and softening. Interpret the moonlight and the shadows as the peculiar genius and sensibility of the individual's own spirit: and here you have the other sort; a Mystic, an enthusiast of a nobler breed—a Fenelon. But the resident iary, or the frequent visitor of the favored spot, who has scanned its beauties by steady daylight, and mastered its true proportions and lineaments, he will discover that both pilgrims have indeed been there. He will know, that the delightful dream, which the latter tells, is a dream of truth; and that even in the bewildered tale of the former there is truth mingled with thedream.—*Coleridge's Aids to Reflection.*

THE UNITY OF BELIEVERS IN CHRIST.

From Rev. Dr. Tyng's "Christ is All."

The unity of the Gospel,—the unity which it gives to man, and enjoins upon man, and by which the church of God is known, in opposition to all the divisions of men, is a spiritual unity; which, though consistent with much outward diversity, is real, operative, and permanent. "Ye are all one in Christ Jesus." It is the fruit of the Holy Spirit in the hearts in which He dwells and rules; the result of which is an everlasting and unchangeable oneness of such souls thus renewed, in their relations to God, and to each other. It is an unity of *motive*, by which every true Christian, every real member of the body of Christ, is led to desire only and above all things, the promotion of the Divine glory. It is an unity of *desire*, by which each one seeks to attain the one mind, and character, and presence of a beloved Lord. It is an unity of *purpose and plan*, by which every possessor of it is prompted to obey, and honor, and imitate, one Divine Master and Guide of all renewed souls. It is an unity of *spiritual experience*, in which each one has been enlightened and quickened by the same Divine Spirit; made to feel the same burden of guilt; to be conscious of the same personal deficiencies; to seek the same provisions of Divine mercy; to accept the same complete salvation in Christ; to find pardon in the same fountain of love; to depend upon the same inward spiritual power, divinely bestowed; to ask for the same gifts of grace; to rest upon the same Almighty victorious arm; to hope for the same eternal glory; to confide in the same perfect obedience, and to fasten all their hopes and joys upon the same infinite sufficiency of one glorious reigning Lord. It is an unity of *relation*, which has joined together vast multitudes, who have no outward knowledge of each other, in one eternal and indissoluble bond: an unity which, in this view, expresses itself habitually in prayer, in sympathy, in love, in spiritual aid, and which, in this operation, is made the grand instrument of the Holy Ghost in enlarging this heavenly companionship, and of gathering lost and perishing souls into the shelter which is thus displayed. It is an unity of *affection and feeling*, which the Apostle calls the most perfect bond which can subsist among men. "Put on charity, which is the bond of perfection!" far higher, more real, more operative, more lasting, more divine, than all the possible bonds of intellectual agreement, or accordance in outward discipline.

Here is unity—real, actual oneness. A oneness which brings vast multitudes who had no common relations, but the needs, and guilt, and feebleness of a common humanity, into one spiritual connection, from which they go no more out. Here is "one Lord, one faith, one baptism, one God and Father of all, who is above all and in all; one body, one spirit, one hope of one Divine calling." How can there be greater unity among independent, intelligent beings? In what do they differ, which is not temporary and comparatively unimportant? In what do they agree, which can ever fade or perish? Surely, the boasted unity in discipline of Papal Rome is nothing in comparison of this. *That* is the oneness of bodies which are alike, because all are dead, and motionless, and without self-control. *This* is the union of living agents, who are one, because all perfectly agree in the same great and choral harmony of love, and activity, and praise. *That* is the organized working of a machine, in which every automaton figure obeys the will of him who directs the motions of the whole. *This* is the combined energy of responsible beings, who, moved by

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kingdom, then it indicates in the clearest manner what we now assume, namely, that a dispensation of inflexible JUSTICE—justice for the nations, and administered on behalf of the wretched, shall be that which is to fill up the intentions of God's dealings with men *upon earth*.

Hitherto Christianity has won its praise, and has demonstrated its heavenly origin, far more conspicuously as an impulse of mercy, and as bringing relief for the wretched, than as a rule of right. So long as the world has been managing its own affairs in its own way, the Gospel has wandered hither and thither over the field, binding up the wounds of the victims of cruelty, and pouring in its own oil and wine. But when the time comes for Christ to rule the world, then those offices of mercy which in times past have been its glory, shall take a subordinate place, so that the stern energies of justice may bear sway. Is not the forty-fifth Psalm a prediction of Messiah's reign on earth? and what is its tone? it is the very same. A stern and *martial* administration of JUSTICE among the nations is, in a word, what it means; and this is the marking feature, the *note of recognition*, whereby the coming in of a Messiah's kingdom shall be known and shall be hailed by his people:—thus shall the redeemed nations greet his advent—"Gird thy sword upon thy thigh, O Most Mighty; in thy majesty ride prosperously, because of (for the sake of) truth, and meekness, and righteousness, and thy right hand (administrative energy) shall teach thee terrible things." "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is *a right sceptre*."

The pith of these, and of many other well-remembered passages, is this—that, *at the end*, and when the Divine scheme is winding up, and *is* reaching its long-intended and long-postponed purpose, the religion of Christ shall bring to bear upon *the social and national condition of mankind* —a heretofore unthought of development of the eternal laws of justice. In the midst of that glare of glory which prophetic Scripture instructs and encourages us to look to with eager hope—in the very midst of that heavenly effulgence, there is discernible a symbol sharply defined by its dark contour against the brightness of the vision, and it is the "Iron sceptre" of Messiah's kingdom that we there descry.—*North British Review*.

The Independent.

NEW YORK, THURSDAY, DEC. 7.

THE EDITORS TO THE PUBLIC.

In obedience to a law which usage has imposed upon the periodical press in this country, we subscribe our names as the associated editors of this Journal. The occasion requires us to explain to our friends and to the public the considerations which have induced us to commit ourselves to the enterprize, and the measure of responsibility which we assume with regard to it.

1. The undertaking does not originate with us. It is known that for several years past there has been an increasing demand for a religious newspaper, which, proceeding from the City of New York, shall be addressed to a class of readers somewhat different from those whose tastes and wants control the character of the journals already established here. The Methodists, the Baptists, the Dutch Reformed, the Protestant Episcopalians, and the Episcopalians of the Oxford school, have their several religious newspapers, adapted professedly to their wants. The Roman Catholics, the Unitarians, the Universalists, and we know not how many other sects, have their weekly publications of opinions and intelligence. Besides all these, there are two journals, of great circulation and of distinguished ability, which, without being ostensibly connected with any ecclesiastical power or any committee of a religious sect or party, are Presbyterian in their sympathies and in the ecclesiastical relations of their editors. Of these two, one is completing its twenty-sixth year, and the other is only seven years younger. Since these journals began to be published, not only has the reading religious population of the City, and of the whole country, been steadily, and within few years rapidly, increasing, but a class of readers whose demand is for a Journal differing in character from all that now occupy the field. There is growing up in this metropolis, in this State, in the great and free North-west, a body of churches whose organization is founded on the great New-England principle of CONGREGATIONAL INDEPENDENCE. Multitudes of intelligent christian men, who are not of these churches, are in sympathy with them, and are looking for some popular exposition of current ecclesiastical and religious questions, and of all the progress of our times, as seen from the position of that great principle. Measures have been proposed, again and again, for the establishment of a Congregational newspaper, to be published in this City. Some of us, though urged to bear a part, have doubted, hitherto, the expediency of such an undertaking. But the demand has increased in its distinctness and urgency; and the duty of attempting to meet that demand has been presented to us in such a light, that we have consented to assume the management of the enterprise in the editorial department.

In the circumstances in which the editorial control was offered to us it seemed to us that the providence of God was clearly calling us to a great work. We enter upon the undertaking in a full confidence that the resources, both of capital, and of energy, and skill, in the way of business, which are pledged to the support of the new Journal will be fully adequate.

2. This Journal is not established as the organ of any ecclesiastical body, or of any sect or party—new school or old school. We are Congregationalists; but we do not undertake to be the representatives of Congregationalism. We have our own opinions on questions in theology; but we are not the champion of any man's "scheme" or metaphysical system, or of the views set forth from any chair of theology. *The Independent*, then, is not to be held responsible for any opinions but its own, in matters of church polity or of theological doctrine. The Doctors—Bushnell, Tyler, Taylor, Park, and the rest; the schools and seminaries—Andover, Yale, Bangor, East Windsor, Hudson, Oberlin, and as many more as there are, may agree or disagree, as they please. We are responsible for none of them: nor is any one of them responsible for us.

3. It is not quite unnecessary, in such times as these, to add, that this Journal is not in the interest of any political party. On political questions, as they involve great moral principles or affect great moral interests, we expect to utter our own opinions plainly; but no political *party* has any right or interest in our columns. The great question now before the people of the United States—the question by the side of which all other political questions now current sink into insignificance—is the question of the extension and perpetuation of Slavery by the sovereign authority of the Union. In the discussion of this question, we hope to bear our part. No aspect or bearing of it is too secular to be considered in a religious newspaper. We take our stand for *free soil*, wherever Congress has power to legislate. Yet our journal is not committed to the "free-soil party." We have to do with principles, not with candidates, nor with parties as represented by candidates. In the same way, other questions of national and State legislation will receive attention. The question of war or peace, so often as it arises, is a moral question. The question of cheap postage, and of an entire reformation of the post-office system, so as to secure the greatest amount of public accommodation at the least expense, is a question involving great moral interests. The question of laws to restrain and control, or altogether to suppress, the traffic in intoxicating drinks; the question of laws to punish crimes against chastity; and generally all questions about crimes and punishments, are moral questions, and are to be discussed accordingly, without reference to party interests or party pledges.

5. Our arrangements for assistance in the editorial department, and for stated foreign correspondence, are of the most satisfactory character. When the responsibility of editing this paper was first proposed to us, we saw that the labor of selecting, compiling, and condensing the record of current events, would be inconsistent with our duty as pastors; nor could we believe that our united contributions to the editorial columns would compensate for deficiencies in those selections, abridgements, summaries, and reports, which are the staple of a newspaper, and on which its value so much depends. But we are relieved in that respect. Our relation to the Journal is not indeed to be merely nominal or that of general superintendence only. We are the sole and responsible editors; and the making up of every successive sheet will be under the personal inspection of one of us. Yet we are not to work unaided. Our assistant editor is one whose eminent knowledge of public affairs, both ecclesiastical and secular, and whose ability and experience in this particular line of intellectual activity, admit of no question; and we have full confidence that his powers will be earnestly and cheerfully employed to make *The Independent* what we wish to have it. Arrangements have also been made which secure for us the stated communications of several foreign correspondents, who are well acquainted, not only with their own countries, but with ours.

5. Our hope is to make such a newspaper as every intelligent and large-hearted pastor will welcome to his own family and to the families of his flock. We hope that our labor as editors of a religious journal—a labor which requires us to regard with habitual attention all the great interests of the church and of humanity—will better qualify us for our work as pastors, whether in the pulpit, or from house to house. At the same time, we also hope that our relation as pastors, constantly employed in the pastoral work, and holding constant intercourse with other pastors and with the churches, will enable us, in some respects, to make a better newspaper than if we had retired from the pastoral office, or had never known its duties and its sympathies. We hope to pay our weekly visits in this way to thousands of families, spreading before them the changing map of the church and of the world; teaching, exhorting, warning all; enriching each reader's mind with facts and principles; touching the springs of Christian affection and devotion; and aiding and cheering all the while the labor of the living ministry in a thousand pulpits.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, JR.

WHAT'S IN THE NAME?

"But I don't like your name!" says one. "*The Independent!* It's too perpendicular, and peremptory; neither so modest as 'The Inquirer,' or 'The Recorder,' nor so dignified and Addisonian as 'The Observer,' nor so fragrant with revival-associations as 'The Evangelist.' There's nothing distinctively Christian about it. It looks as if you meant, not at all to soothe the suffering, or instruct the enquiring, but just to come into the circle of theological and ecclesiastical controversy, and strike right and left without responsibility or hindrance."

Well, then, as there may be others in your predicament, and the name is certainly liable to misconstruction, with your permission we will say a word or two to that question—premising, however, that as the anxieties and responsibilities of the parental state are usually understood to be accompanied by its privileges, and as we know no one of these which is more indefeasible than that of giving the name to the bantling, whether human or literary,—so if you insist that you do not and will not like the name which we have chosen, we can only stand on our reserved rights, and wish you a taste the next time less inconveniently inflexible.

But, as we have not selected this name without a reason, if you will wait a moment you shall have it in full.

In the first place, it is commended to us by its intrinsic fitness, and its historic associations. We *are* "Independents;" not of the school of Brown, but of the school of Robinson; or rather, we hope, as He would have required us to be, of as they did to whom the name was originally applied, that "Independency," so called, is the only allowable system of Church-constitution; or that there are no proper bands of recognized love and fellowship, uniting churches, but each is to stand in its lot as an isolated unit. In these particulars we hold the doctrines and love the usages of the Congregational Churches, which have so long and widely adorned New England, and should deprecate any departure from these usages as a serious evil. But as distinguished from the societies with which we are surrounded, from the Episcopal on the one side, and the Presbyterian on the other, our churches are Independent, as were those of our Fathers. They are connected by sympathies, but not by confederacies; by co-operation in effort, but not by unity in an organization. This feature in them we prize. This we shall advocate. And therefore we choose our name, as expressing what is chiefly distinctive in our ecclesiastical position, as well as associating with our paper the memories of those who, having been trampled upon themselves by the power of a Hierarchy, were lenient and tolerant in the day of their might.

And we have another reason for choosing this name. It is, frankly, that it expresses what we desire to make the character of this paper. We wish it to be, in the highest sense, an *independent* journal. We mean to speak in it as freely upon the subjects coming within its range, as we would speak from our own pulpits, on themes appropriate to them. It is our purpose and hope, not so much to reflect public opinion as to act upon it. The proprietors of the paper, having furnished it with an adequate pecuniary basis, we shall endeavor to speak in it without restraint, and clearly, our honest opinions; and to advocate with courtesy, but with earnestness, what seems to us the right. We mean to utter our voice of encouragement or of consolation, of guidance or of counsel, from a position of perfect self-respect and independence; and, without fear or favor, to act as widely and as efficiently as we can, upon our pressing and eager times, for the advancement of the principles with which our names are associated. And if, as has been sometimes said, the character and destiny of a paper are folded in its name, as in a seminal principle, we know not what we could do better for our churches and times, or for those which shall succeed them, than to send to the Pastors and families whom we shall visit from week to week, upon our widening circuits, a journal to really deserve the name—THE INDEPENDENT.

THE UNION OF CHRISTIANS WITH CHRIST A CONDITION OF REVIVAL.

There is nothing perhaps more truly encouraging in the present state of the American churches, than the often-expressed, and we doubt not the heartily-cherished, desire for a general revival, throughout the community, of religious interest. This is not a desire, if we interpret it rightly, which will be content to express itself at church-meetings, and on Sundays. Already the daily life and intercourse of Christians is modified by it. Ecclesiastical assemblies, the periodical religious press, the anniversaries of benevolent societies, begin to be shaped by its impulses and colored with its hue. And every day seems to bring evidence of its energy, and depth, and general diffusion. It promises, we think, to gather in force and to extend its influences till the end which it looks to shall have been gloriously realized.

At just this juncture, then, there is one truth which we cannot forbear to utter and urge. It is, that such a revival, to be powerful and abiding, must commence in the church, and must be ushered in by a close and growing union of individual Christians with Christ as their Head.

By this union, we mean nothing mystical or fanciful; nothing but what holy men have ever experienced and rejoiced in; nothing but what was an object of universal consciousness in the primitive churches, in the days of their purity; nothing but what we ourselves, if we are Christians, have known at seasons in our past history. We mean, simply, that hearty embracing of Christ by the soul, as its Friend, Teacher, Saviour, Prince, which brings its faith, its love, its thought, its hope, to centre upon him; which brings him into the soul, as its Divine inhabitant, and enthrones him there as the rightful controller; and which renders its subject not only the participant of his truth, but the embodiment of his Spirit, and the recipient of his Life. We mean that embracing of Christ which leads the mind, for the time, to know no will but his, as his is God's; which infolds it, so to speak, with his presence and light; and which absorbs it in the contemplation of the work which he has wrought on man's behalf, of the need of that work to human welfare and salvation, and of the ultimate and glorious success with which it shall be crowned. Such a union as this with Christ, not in the profession merely, or even the conviction, but in the heart, the spirit, the life, it is possible for every Christian to gain and keep. And such a union will not only be full to himself of blissful influences, but it will be the antecedent to a delightful revival of God's work throughout the circle of his influence.

It will be so, first, because the actual efforts made in this spirit—the personal conversations with those who are without, the appeals by letter, the indirect solicitations—will all be increased and intensified, will be made more earnest and more affectionate by this heart-union with the Saviour.

It will be so, secondly, because it is not merely a promise of the Scriptures, but a fact of experience, that God answers the prayer of those who are partakers of His Son, and that He sheds His blessing upon their labors as He does not upon others.

It will be so, thirdly, because, from the serene and Christ-like life of such, from the beauty and sweetness of their prevailing spirit, from the heroic meekness and patience and self-sacrifice which are familiar to their life, there emanate influences, silently but constantly, that are like light and dew in their descent upon the soul. They pass into and pervade it as no argument can. They are themselves a life of the heart, appealing to its life. And the impulses which they awaken in even the unrenewed mind—the desires for a similar excellence and peace, the dissatisfaction with the transient and the gross, the wistful aspirations for a union with the Divine—these are the natural antecedents, as they are the powerful auxiliaries, to the reception into the soul of Christ as its Saviour. If there be, therefore, an individual, or a church, whom we can reach with this our word, and in whom this desire is kindling and extending, we would say to such, with all the emphasis and sincerity of the deepest conviction, Your strength is, and your hope must be, not in any machinery which you may devise, of extra meetings, or exciting scenic arrangements; not in any outward fervor of exhortation, or energy in prayer; nor yet in any determined adherence to the form of sound words;—but in that intimate union of your soul with Christ which shall absorb your heart, and mind, and life in him; and in the fervent, confiding prayer, the systematic, affectionate effort, which this will prompt. Without this, we can have no revival that shall be permanent and true; and if, as Christians and as churches, we shall gain this, and be baptized afresh into the spirit of our Master, what triumphs of the truth may we at once record!

PRAYER FOR CONGRESS.

Our National Legislature is again in session. The fifty-eight senators, the two hundred and thirty representatives, who compose the Houses of Congress, have gathered at Washington. The President with his cabinet are there also, and before this meets the eye of our readers, his Message may have reached them.

We trust it will not be thought, then, a mere form of words on our part, if we entreat and demand for this National Assembly, at this their entrance upon the duties of their second term, the prayers of God's people throughout our land. Especially it should be enough to engage them to remember what influences for good might be distributed through our country, and made to penetrate its society in every direction, if these men, or a portion of them, so high in station and influence, and often so well endowed in natural gifts, and so properly esteemed for the variety of their attainments, should be led by the Spirit of God to devote themselves to His service, and to receive with open hearts the Christ whom He reveals. But when we remember, in addition to this, that these men, as a body, now hold in their hands the sovereign legislative authority of this nation, and that the laws which they shall enact will mould in a degree its character, and shape its history,—that they may do so much to injure or so much to benefit this people, whom God in His wonderful providence seems to have visibly set apart to be the leading instrument in His hand, in spreading His truth among the nations,—an earnest prayerfulness in the behalf of Congress becomes a duty which, as Christians or as Patriots, we cannot innocently neglect.

Whether, therefore, there may be or may not be conjunctures of peculiar agitation and trial awaiting the present Congress, in this its final session,—whether or not that question which more nearly than any other concerns us as a Christian and free people, is now to be pressed to its final issue—it is still, and ever our duty, as we value the well-ordered liberty of our land, and desire to see its influences extended through the earth, and made to bear, in all their sweep, the messages of God's truth, and the promises of His grace—it is our duty to offer to Him most fervent and hearty prayer that He will bless our Rulers.

POLITICAL MYSTIFICATION.

When a great question of national policy is at issue, to be determined by the public will through the men whom the people are to entrust with the conduct of their affairs, it is of great importance that the question be clearly defined, so that equivocation on the part of political leaders, and misapprehension on the part of the people, may be, as far as possible, precluded.

The great question now pending before the people of the United States, ought therefore to be defined again and again, till all the people, north and south, east and west, shall understand, what it is and what it is not, and shall thus be able to appreciate aright the pretensions and professions of candidates for power. Every candidate for a place in the legislative body of the Union, should be under the necessity of declaring himself, not upon some irrelevant question, but upon the question which is really at issue.

What is the question? It is not the question whether the government of the Union shall attempt to abolish or regulate Slavery in the Southern States. Nobody proposes that the general government shall invade the sovereignty of the States in any particular. Each State, within its own limits has supreme power over the property, the persons, and the lives of its own people, and over all matters of legislation which are not denied to the States by the Federal Constitution. It may not make war, or form any allegiance or compact with any other State, or with any foreign power. It may not sustain a military or naval force of its own, without permission from Congress. It may not levy duties on imports, or in any way obstruct the freedom of foreign commerce between itself and other States. It may not make an *ex post facto* law, or any law impairing the obligation of contracts. It may not coin money, or emit bills of credit, or make anything but gold and silver a legal tender in payment of debts. It may not grant titles of nobility, or establish any other than a republican form of government. It may not refuse to treat the citizens of other States precisely as it treats its own. It may not refuse to surrender fugitives from justice, or from servitude, when they come within its limits, fleeing from the laws of other States. These limitations are imposed, by the Constitution of the United States, upon the exercise of State sovereignty. (See the Constitution of the U. S., Art. I., Sec. 10, and Art. IV., Secs. 1, 2.) But, provided these limitations are observed, each State may make such laws and institutions as it pleases. It may protect the equal rights of all its citizens; or it may oppress the poor and bestow exclusive privileges on the rich. It may refuse to recognize any church or association for religious purposes, as having a corporate existence, or it may have an ecclesiastical establishment, Presbyterian, Episcopal, Papal, Jewish, Mohammedan, or Mormon. It may encourage learning, and have its schools and universities supported at the public expense; or it may set itself, like Jack Cade, to abolish reading and writing, and to hanging the schoolmaster with his inkhorn pendent from his neck. It may abolish all punishments for crime, or it may establish the code of Draco. It may commit any conceivable atrocity or absurdity, beheading men for having red hair, or decreeing that the highest honors of the commonwealth shall be awarded to whoever has the longest nose. In all such cases there is no appeal from the sovereignty of the State. Congress has no more right to interfere, than it has to meddle with the British law of primogeniture, or with the domestic arrangements of Sultan Mahmoud. Just so the institution of Slavery, with all its combined absurdities and atrocities, is completely within the power of the States in which it exists. Congress has no more power over the relation of master and slave in the States, than it has over the relation of master and apprentice, or the relation of husband and wife. All our public men, north and south, understand this well enough. And yet how constantly is the pending question mystified in one quarter and another by being treated as if it were a question about Slavery in the Slave States. How frequently are arguments and authorities that pertain to one of these questions, brought forward imposingly as if they pertained to the other. The history of the late election, north and south, might afford us many examples of this particular sophism.

What is the question, then? It is not the question about abolishing Slavery in the District of Columbia. That is undoubtedly a great question, and one that cannot be postponed to any very distant day; but it is not *the* question now immediately pending. While the constitutional power of Congress to exercise exclusive legislation in that District—and, therefore, to repeal every law now in force there by which one man is made the chattel of another—is unquestionable; wise men have doubted, and for aught we know, are doubting still, whether the attempt to exercise that power just now might not be productive of evil rather than of good. The great question now pending is not a question about abolishing Slavery anywhere.

Nor is it the same thing with the question about the Wilmot Proviso. If it were now proposed to pass the Wilmot Proviso into a law, there would be different opinions among those whose opinions are unanimous on the question really at issue. When a bill, making an appropriation for the purchase of a peace with Mexico was under consideration, Mr. Wilmot, of Pennsylvania, moved to amend it by inserting a proviso that involuntary servitude, except for crime, should be for ever unlawful in all territory that might thenceforward be acquired by the Union. That was the Wilmot Proviso. It had reference to territory not then acquired. It had reference to all future acquisitions. If not only provided against the re-establishment of Slavery in territories where Slavery has already been abolished, but it also provided for the immediate abolition of Slavery actually existing in any territory that might, at any future period, be acquired by conquest or by purchase. The Wilmot Proviso was defeated, and is not now in question. The attempt to enact such a rule as a rule that is to control all future acquisitions, is not likely to be renewed in this Congress, or in the next.

The question now pending is a question concerning territories actually in our power. We have lately acquired two vast provinces. Though much of their extent consists of barren mountains, and deserts that can never be inhabited, they have their fertile districts, in which, so long as population is sparse, and labor is in the highest demand, slave labor may be temporarily profitable. In those districts, if a stock of negro slaves can once be introduced, slaves may be raised for the horrid traffic that shall bear them away in augmenting numbers, year by year, to be consumed on the pestilential savannas of Texas and of Cuba. By the laws now existing, there is no slavery in those provinces. The question now pending is not abstract but concrete—not speculative but practical. It is whether the legislative power of the Union shall, either directly or indirectly, *establish* the institution of Slavery there, where the former government, which was in all other respects far less civilized and enlightened than our own, abolished Slavery a quarter of a century ago. Slavery cannot be re-established there unless representatives, chosen by the laboring population of these free-labor States, give their consent to the arrangement. Shall that consent be given?

Let the people keep this question in view. Let them see that their representatives do not evade it or compromise it. Let them see that their party leaders do not substitute for it any false issue. Let all who fear God, remember the *wickedness* of consenting to the establishment of Slavery where Slavery has once been legally abolished.

THE DEBT OF THE AMERICAN BOARD.

This must be paid. No matter what objections may seem to lie against the corporate organization of the Board, or against its policy on certain great moral questions, the debt should be immediately liquidated by the churches. Perhaps you sympathize with the feeling prevalent in some quarters, that the Board should be made more directly responsible to its contributors; that it should not be a close corporation, filling its own vacancies, and adding to its number at discretion. But what then? Is that a sufficient reason for withholding from the missionaries the supplies needful for their work? This feature in the constitution of the Board may seem to be at variance with the spirit of our institutions, and with the favorite doctrines of representation and instruction. The fact that the Board is so constituted that public opinion can affect it only through its treasury, should make it more sensitive to that opinion, more mindful of the suggestions of the pulpit and the press, of ecclesiastical bodies, churches, and memorialists; but it should also make those who take exception to the policy of the Board more patient and forbearing. This mode of incorporation, after all, has its advantages; and it would be difficult to find a body of men who have managed the trust committed to them with more prudence and fidelity than the Prudential Committee.

Perhaps, as a zealous opponent of the institution of Slavery, you have felt aggrieved by the action, or rather the want of action, of the Board upon the subject for a series of years. But that ground of objection, so far as it really existed, has been removed. It was removed, to all intents, at the annual meeting at Brooklyn; it is entirely removed by the sanction given by the Prudential Committee to Mr. Treat's letter, which sanction will undoubtedly be endorsed by the Board at its next meeting. Do not, then, continue to withhold your contributions from the Board, because you have been in the habit of doing so for a few years past, or because you have rashly said that you would never contribute another dollar through that channel.

The American Board is engaged in a great and blessed work—a work conducted, in the main, with singular wisdom, economy, and efficiency; and whatever mistakes in policy it may have committed (about which there is a difference of opinion), it has done nothing to forfeit the confidence of the churches. Remember, that by withholding your contributions, you do not embarrass the Board directly, but you embarrass first the *missionaries;* you hinder their work; you retard the evangelization of the world. For the honor of Christianity, let this debt be paid.

MESSRS. BRIDEL AND KING.—The valedictory meetings of these beloved brethren, as well as their other labors, have given them a deep hold on the hearts of good people in this country. As both these gentlemen will *correspond with us*, all who wish to continue this delightful acquaintance will be enabled to do so through the columns of this paper.

A CHILD-LIKE FAITH.

There hangs before our window a small transparency—one of those curious German castings which rival painting itself in the distinctness and softness of the pictures which they present—whose beauty we wish we could present to every eye, and whose lesson we would hourly take into our heart. It represents a young child and an aged man. The winding pathway of life stretches away behind them, and is lost in the distance. There are mountains afar, with clouds enwrapping them; and at their foot sleeps a village, with its monastery behind it. The River of Death has been reached by the pilgrims, and the ripple of its wave now touches their feet. The light from beyond glances and rests upon them, and you perceive at once that their end shall be peace. And yet how differently they go! The aged man clasps firmly in his tremulous hand the lamp and the cross, which fitly symbolize the revealed Truth. He is not doubtful of the Divine promises. He knows that the foundation of God standeth sure. And yet he hesitates, and draws back; and you may almost see, as you look into his faltering face, how memory is recalling his years of sin, and what a dash of doubt, chilling and dark, comes over his confidence as he reviews the past. But the child steps in firmly and fearlessly. He clasps, indeed, the hand of the old man, but it is that he may lead him on. He looks downward upon the river; but the glory that rests upon his radiant tresses is streaming broadly from the celestial gates. The sad yet cheerful peace of a true filial spirit, summoned from earth before its time, beams in his face, and not a shudder shakes him, as he enters in.

Oh, for that fresh and child-like faith! that trust in God, which is unquestioning and instinctive! that certain hope, that consciousness of acceptance, which study cannot regain, nor self-examination, nor any diligence in outward effort, when once the soul has ceased, in child-like simplicity and fulness, to rest on its Redeemer!

THE NEWSPAPER PRESS.

When it was announced to Daniel that many should run to and fro, and knowledge should be increased, we do not suppose that the finger of prophetic inspiration pointed to the Cunard steamers, to Morse's telegraph, to Whitney's railroad, or to Hoe's patent cylindrical steam press. That announcement had immediate reference to the eager investigation of the prophecy which had been uttered by Daniel, and which, from its enigmatical character, was said to be sealed. The dim grandeur of the outline which that prophecy gave of the map of the future, would cause it to be studied diligently; "many shall run to and fro" over its mysterious leaves, as the eyes of the Lord are said to "run to and fro (searchingly) in the whole earth"—many shall ponder its dark sayings, and thereby the knowledge, the understanding of it shall be increased; an insight into its meaning shall be gradually attained by the careful observation of passing events.

Yet the common interpretation of this prediction, that which makes it teach that at some future period the facilities for the general diffusion of knowledge shall be greatly multiplied, is also admissible. "Many shall run to and fro," shall go hither and thither in haste, cutting the air as with wings, intent upon communicating their discoveries of truth.

Upon this interpretation, all those inventions and improvements of our own time, which facilitate the diffusion of knowledge, fall within the general scope of this prediction. Among the very chief of these is the *newspaper*.

Much as is said of the power of the press, we have hardly begun to realize the importance of this agency to the cause of truth, and to the progress of Christ's kingdom among men. Few reflect, when passing by the Bible House, in Nassau street, that there the New Testament is published for *six cents*, in a much more portable, readable, and durable form than sylvester manlation, which, in the beginning of the fifteenth century, sold for about *two hundred dollars*. The whole Bible is now published for twenty-five cents; and a complete copy of the Scriptures can be worked off from the presses of the Bible Society in one minute! There is enough in that fact to revolutionize society, or rather, to show how thoroughly it has been revolutionized, by causes unobserved but potent. So, too, what millions on millions of pages of religious literature are yearly issued by the Tract Society.

But we began to speak of the *newspaper press*. About three centuries ago, occasional sheets of intelligence, and at length a regular monthly paper appeared in Venice, published by the authority of the State. These were the earliest newspapers of modern Europe; but, through the jealousy of the government, they were distributed in manuscript, and, of course, were limited to a very few readers. We have no reliable information of the publication of regular newspapers in England before the time of the civil wars. The *Gazette of France*, was first issued in 1631, and has continued, with occasional interruptions, and with various modifications, until the present time. In Great Britain and France, journalism has now become a great political power; but the full power of the newspaper press upon society has been developed only in the United States.

The press of Europe has been hampered by the censorship, by the law of libel, and by other legal restraints. In Great Britain, the necessity of paying a tax or stamp duty of about two cents upon every sheet that is issued, makes the cost of newspapers much greater than in this country, and, of course, limits their circulation to the wealthier classes. The liabilities of publishers also are so great, that an immense capital is required to conduct a newspaper in London, and the business is very much a monopoly. With the exception of such periodicals as "*The Penny Magazine*," "*The Christian Witness*," &c., there is no cheap literature of this description for the mass of the people.

The case in Paris has hitherto been much the same, the expensiveness of the daily newspaper being a barrier to its general circulation.

But in this country the newspaper press is at once free and cheap. And what is the result? Take the press of this city for illustration. We have been at much pains to ascertain the exact issue of the newspaper and periodical press of New York in every form, and we give the result of our inquiries in the following tabular view:

No. of Papers.	Aggr'ate regular issue.	Aggregate Weekly issue.	Aggregate Yearly issue.
13 Daily papers issue	125.200	754.260	39.218.400
9 Semi-weekly,	27.450	64.900	3.374.800
9 Weekly, orthodox,	72.950		3.845.400
7 " lib'l, R. Cath., &c.	20.500		1.066.000
6 " Sunday,	42.000		2.184.000
44 " miscellaneous,	242.100	377.550	12.589.200
16 Monthly, religious,	289.100		3.469.200
4 " miscellaneous,	76.250		915.000
10 " Magazines, religious,	54.250		651.860
24 " " miscellaneous,	133.359		1.600.284
4 Quart'ly " religious,	5.800		23.200
9 " " literary,	27.755		111.020
1 Semi-annually,	100.000		200.000
158		1.196.650	69.247.864

Number of reams of paper consumed, 147.095. The weight of all this paper is about 5,600,000 lbs., and its cost alone is above $600,000.

From this immense mass of diurnal literature, from these seventy millions of sheets which yearly issue from the press of this one city, some faint estimate may be formed of the amount of newspaper and magazine reading in the country, and of the influence which the newspaper and the periodical press is exerting upon the public mind. Shall not Christians avail themselves of this vast enginery for good? Is it not the duty of the friends of truth and of Christ, to provide for the active inquiring mind of the American people that kind of periodical literature which is needed to enlighten, purify, and sanctify the mind and the heart of the nation. Instead of seven millions of religious sheets in seventy, ought there not to be seven times seven? there is room, surely, for more than one additional religious newspaper. There is yet a great want of religious reading in the country, which we must do out part to supply.

POPULAR EDUCATION AT THE WEST.

The enterprise which is represented to the Christian public by the agency of Gov. Slade, is gaining a strong hold on the respect and confidence of Christian people. It is doing much good at a small expense. At the West, there are hundreds of villages and settlements, in which a competent female teacher might find employment and support. At the East are hundreds of just such teachers, ready to enter into the laborious and self-denying work. What is wanted is the means of effecting a communication between those, on the one hand, who need such teachers for their children, and are willing to employ them, and those, on the other hand, who are willing to be thus employed. This is what is done by the Board, of which Gov. Slade is the agent. At the East, a committee receives applications from those who are willing to become teachers, judges of their qualifications, gives them a short course of special instruction, and sends them to the West. At the West, another committee receives applications from those who wish to obtain teachers, judges of their comparative necessities and claims, and assigns and distributes the teachers to their various locations. As the work goes on from year to year, the wise economy of the system, and the good sense and practical benevolence which planned it, become more manifest.

In New Haven, on the 19th ult., in the evening of the Lord's day, Gov. Slade presented the progress and importance of the work to a deeply interested audience of various Christian denominations, filling the Center church. He gave some eloquent illustrations of the dignity of our country's mission, and of the grandeur of its legitimate destiny; and he showed impressively, how every effort, from the greatest to the humblest, that contributes to the diffusion of Christian light and influence, is helping our country to accomplish its appropriate work in the history of the world.

Independent Preaching.

In one of his Anniversary addresses last Spring, Rev. Mr. King of Dublin told the following anecdote, which may serve as an illustration of the two-fold signification of our name.

Two agents of the Irish Congregational Union (Mr. K. being one of them), when on a preaching tour in a part of Munster, entered a town where open-air-preaching had not been usual, and determined upon addressing the people in the market-square.

In order to procure a congregation they hired a bell-boy to give notice.—He could ring;—but he could not read.

The preachers therefore fastened one of their large placards headed, "Independent Home Missions," on the bell-boy's breast, and directed him to go through the streets, ringing his bell, and requesting the people to read the notice which he carried.

But being a shrewd lad, and not wishing to be a mere machine in the business, he requested the gentlemen to "*insense him into the maning of it*," and promised that he would then "tell it to the neighbors."—Having had it explained that two independent ministers were going to preach, the bell-boy proceeded on his errand, and shortly after, was heard haranguing the townsfolk thus:

"Hellow, all of you! Come up to the pump at two o'clock; and hear two jontlemen from Dublin, that's going to prache *independent of any body!*"

A large crowd was thus attracted and listened with great attention to the preaching of the gospel, on the plan of asking nobody's leave.

The boy's understanding of the name "Independent" may be accepted by our readers as defining our own position. As editors of this journal we propose from week to week to address all who may choose to listen to us upon whatever topics may seem to demand the attention of the Christian public. This we shall endeavor to do with courtesy and with liberality toward others, but we shall utter our own convictions of truth "independent of any body." If there is any singularity in such an announcement, we hope the only effect of it will be to bring "a great crowd" to hear.

ABDUCTION OF YOUNG WOMEN.

It is of the nature of crime, that, the longer it is pursued, the more enormous are its manifestations. Those horrible transactions which startle and chill us, rarely become frequent in their occurrence, until ordinary crimes of the same description are already prevalent. The decline of religion is naturally accompanied by a decay of morals. The frequency and atrocity of crimes against chastity should awaken a general alarm. Those offences which are accompanied by violence are particularly fitted to arrest attention, because they are the eruptions of the smothered and burning mass of social corruption beneath the surface. They tell in trumpet-tones that it is time something was done.

Our city is at this moment in distress for the abduction of a young lady about sixteen years of age, by the name of Margaret Smith. A few weeks ago, she stopped at the house of an acquaintance, as she was going from school, and after staying a short time, left to go home, and has not been heard of since. A reward has been offered for her recovery. The authorities have put forth their utmost endeavors, but no trace of the child has been discovered, nor a suggestion as to her fate. The most experienced officers have been entirely baffled in their investigations. The enquiries put forth have discovered the fact, that there are a considerable number of families in this city who have lost daughters in an equally unexpected and mysterious manner, and have been unable to find them, or to learn what has become of them. What we are all concerned to know is, that these things are the natural fruits of licentiousness, which grows more exorbitant by indulgence, and more impudent by impunity. They are bubbles on the asphaltic tide of death. And they may be expected to increase in frequency, in daring, and in atrocity, until the public mind shall be more effectually aroused to put forth a united and successful effort to stay the current and turn it back, by a general reformation of religion and morals.

It is not easy for the parents to know, in any case, whether the abduction of their child has been accomplished by violence, or whether, with more Satanic malice, the mind has been poisoned and the mainspring of virtue broken in the soul, while their blooming daughter was living under their eye, and daily sitting at their table. Of the two, the latter seems most shocking. These calamities are not confined to families of any one class or condition. No degree of wealth, or refinement, or care, affords a certain exemption from this most fearful domestic calamity. Sometimes the very simplicity of absolute ignorance in which children have been kept in regard to these things has afforded a greater facility to the vile to make them a prey.

THE SLAVE TRADE IN WASHINGTON CITY.

Recent events, especially those connected with the affair of the sale and redemption of Harriet Madison and the Edmonson family, have greatly aroused the public mind with regard to the atrocities of the trade in human beings, now openly carried on at Washington City. That trade is too inhuman and disgraceful to be borne any longer by the people of the United States. The inhabitants of Washington owe it to their own civilization to unite their efforts with those of other citizens to put a stop to it. The time is now favorable for taking up and disposing of this one subject, disconnected from every other question. Let us have a united movement on the part of all who wish to see this trade abolished by law, however widely they may differ on any, or all other points. Let our petitions be aimed at this one thing. Let us see if our American Congress can be prevailed upon to take a step, which was taken by the Bey of Tunis more than five years ago, and "FORBID THE TRADE IN HUMAN BEINGS, FOR THE GLORY OF MANKIND, AND TO DISTINGUISH THEM FROM THE BRUTE CREATION!" Surely, this is an object which ought to unite at once the hearts, the efforts, and the prayers, of all who love our country.

THE IRISH MISSION.

Our readers will be glad to learn that Rev. Mr. King of Dublin, has been appointed Corresponding Secretary and General Agent of the American Protestant Society and the Christian Alliance, under their recent plan of union, and, in this character, will devote himself to the work of evangelization in Ireland. Thus the great principles incorporated in these united Societies, *Protestantism, Christian Union*, and *Religious Liberty*, will be the soul of the new Irish mission. That mission will be undenominational in its character, and wholly disconnected from State patronage. It will not contribute either directly or indirectly to perpetuate in Ireland the connection of the Church with the State, which is one of the grossest evils of that unhappy country, and which in any and every form is disastrous to the interests of religion. It will not turn the contributions of the free churches of these United States to support those who in Ireland *denounce the voluntary system* and *live upon the "royal bounty"* (*regium donum*).

By this arrangement Mr. K. will have a definite connection with the Christians in this country, and their benefactions can flow to Ireland through a well-known channel. His relation to these Societies, however, will not interfere with his dispensing the charities of those who may contribute to specific objects, or in some other way. We hope the churches will remember this object, and will contribute liberally towards it. Contributions may be sent to the office of the Am. Prot. Society, or to Mr. J

at the Quarantine, on Friday, with 250 passengers, many of whom were sick, and seven had died, of a malignant disease which made its appearance on board when two weeks at sea. The sick were taken to the Quarantine hospital, and the other passengers lodged in the United States' stores on Staten Island. The physicians pronounce the disease to be dysentery, and not cholera. It is said to yield readily to good medical treatment. The alarm has led to the clearing out of many places that needed clearing, but we fear nothing short of the actual ravages of the destroyer can reach the streets.

The Health Officer and the Board of Health make report, that the disease resembles Asiatic Cholera in all its symptoms, but is neither contagious nor infectious. One new case occurred on Tuesday.

BOSTON CORRESPONDENCE.

Boston, Dec. 4, 1848.

MESSRS. EDITORS:—You have many hearty well-wishers to your new enterprise of establishing a Congregational newspaper in New York, among your brethren in the City of the Pilgrims and in this vicinity. There are many who think that there is room for another paper among us, and very many, feeling the need of it, will hail the appearance of your paper with joy, and watch its course with the deepest interest. Although we who live in and around Boston have not been accustomed to look to New York to lead us,—certainly not in Congregationalism,—still we shall rejoice to see the Standard of New England faith and order erected among you; and we pray that you may bear it vigorously and successfully forward; and that all your aggressions may be in the path of light, and in the spirit of love. We would have you *go forward*, as well for *our sake*, as for the cause of truth and righteousness at large. We do our brethren here "to wit, the grace of God bestowed on the churches" of New York, and we trust that the liberality and energy conspicuous in all your movements of late, while they meet with their reward among yourselves, may stimulate us also, that by mutual emulation, we may "consider one another, to provoke unto love, and good works." And we especially rejoice in the establishment of your paper, springing as it does out of the bosom of your churches, and resting upon the generous contributions of your people, and the zealous co-operation of the pastors. It argues a juster appreciation of the many and mighty influences belonging to the periodical newspaper press, than has heretofore existed among us. There is probably not one subject remaining to which the conscience and intelligence of the Christian community has been so inadequately applied. We feel the necessity of establishing colleges and churches for the promotion of education and religion, and tens of thousands are freely given to found a single professorship, or to sustain a single pulpit, and no intelligent and earnest Christian imagines that too much is done. But how few among us would think the same amount of money wisely expended in founding a newspaper establishment, with a competent corps of domestic and foreign correspondents to give it a commanding influence over the public mind! And yet no comparison can be drawn between the influence of a single professorship, or a single pulpit, and that of one such paper,—so much larger is the field of its influence,—so much more permanent the power of the printed than the spoken word! The Influence of the Press is understood by the Political Partizan, and the Agitator of the great moral and social questions of the day; they attempt nothing without it; it is the right arm of their power. And these are not the only men who know it,—we all know it and feel it,—whether travelling or visiting,—whether moving through the streets in the transaction of daily business, or returning at night to our homes, we meet this ubiquitous power, and see it everywhere. If the writer of a nation's ballads may bid defiance to the maker of a nation's laws, much more may he who presides over a popular press, who gives the news to a people,—imparts to them the staple of their daily thoughts, and thus brings them to occupy his own stand-point in viewing the events of Providence, and forming judgments of men and things. How vastly important that the Christian, who occupies the highest and the only true standpoint from which to view life, and see in it its proportions and drift,—how vastly important that he should take his stand, in the name of Christ, by these fountains, and purify and sweeten their issues! The English public, it has been often remarked, evinces a much higher sense of the value and dignity of the periodical press than we do, and the Christian community there are making a much wiser and more vigorous use of it. What a mighty engine of power is the London "Times"—at once the offspring of a high civilization, and its leader! The establishment of the "Christian Times," in the same metropolis, argues a noble ambition, and a wise forecast on the part of those friends of Christ who have lent themselves to the enterprise. But I must check myself in this strain of remark: I will only add the hope that your success may be such as to give new importance and dignity to the profession of journalism in the public mind, by giving new and happy illustrations of its power.

You will ask, what is the state of religion among us? and I am sorry not to be able to give a more animating account of it. It is doubtless going to an extreme when we speak of the Holy Spirit as being entirely absent from the churches, because conversions are not multiplied. It argues a want of confidence in Him who has said, that "His word shall not return unto Him void, but shall accomplish that which He pleases, and prosper in the thing whereto He sends it." We may not say that the Spirit is entirely absent, when the word of truth is faithfully and earnestly preached, and Christians are edified, and "endeavor to keep the unity of the Spirit in the bond of peace." We sometimes forget that among the fruits of the Spirit are pre-eminently reckoned those christian graces of gentleness, and peace, and joy, and love, which we believe still abide and flourish in the bosom of our churches. There is, however, cause for lamentation over the present state of religion among us. "The love of many waxes cold," and "the ways of Zion mourn because few come to the solemn feasts." There is also a difference of opinion among us as to the best means of promoting religion. Our population is both changing and increasing; and hence, two opposite effects ensue. Many of our older and more able congregations have become enfeebled by the removal from the city to the country of some of their principal supporters, and not a little anxiety has been felt in consequence of the thinness of several of our largest churches. But while this process has been going on, a large accession has been made to our population from the country,—a steady stream flowing into the city from the towns around:—and among these are many who have been regular attendants upon public worship, and members of our churches. To meet the wants of this portion of our population, large halls have been opened, and regular ministrations secured, and a very encouraging measure of success is attending these efforts. But as these halls are in the neighborhood of churches which are not full, the policy of the movement has been questioned, while it is maintained on the other side, that the disbanding of the new congregations would not, for various reasons, sensibly increase the old. This chapel question, in its connections, will be found to be a very serious one, vitally connected with the advancement of true religion among the masses. Some are anticipating that a check will speedily be given to the emigration, which is taking place to so great an extent, of the more able and influential families to the country. The introduction of water into the city has removed one of the objections to a residence here, and doubtless many privileges are lost, and many inconveniences suffered by those who remove. But if the course of things be not changed, the character of our city population will be essentially altered. In the northern and older portions of the city, the foreign population is rapidly increasing, and threatens to supplant the native. One costly and spacious church is already offered for sale, mainly in consequence of the distance at which the larger part of the congregation reside, and it would not be surprising if other churches should be surrendered. But the future we leave to that Great Being who has so graciously watched over the past history of this Puritan city.

You will be glad to hear of the prosperity of our Theological Seminary at Andover. The classes are well attended, and the greatest interest is manifested by the students in their instructors and their studies. Professors Park and Edwards, upon whom now have been devolved the great departments of Didactic Theology and Sacred Literature, are devoting themselves with the utmost zeal to their labors, and Prof. Phelps is so far restored to his health, as to be able to enter upon the duties of his professorship. The venerable Professor Stuart is still in feeble health, but is able, we understand, to walk or ride out daily. His friends entertain the hope that he will yet be able to perform some literary labor. It is understood that he has a volume on the Book of Daniel ready for the press.

There are some other topics upon which I had intended to write, but reserving them for another opportunity, I remain,

Very truly yours,
ARNOLD.

Latest Intelligence from Foreign Missions.

PRESBYTERIAN BOARD OF MISSIONS.

We condense the following from the *Missionary Chronicle* for December.

LODIANA MISSION.—Letters have been received of date to the 16th of August. The school at Ambala had increased from 75 scholars, as reported in the *Chronicle* of October, to 165. Two persons, one a teacher, professed to be inquirers. At Saharunpur a chapel for Hindustani service was nearly finished, at a cost of about 3000 rupees, $1500, two-thirds of which was contributed by English friends in India. Rev. J. H. Morrison, after a severe illness, which for some time allowed hardly any hope of his recovery, was convalescent.

FURRUKHABAD MISSION.—The brethren at Futtegurh have been greatly tried by the conduct of some of the native assistants of the Mission. It became necessary to dismiss two of them; one for immorality, and the other for heresy, in denying the doctrine of Resurrection, and holding that of Transmigration. This error he professed to find in the Bible; quoting Matthew xi. 14. The health of Mrs. Irving has become so seriously impaired as to render her continuing in India very doubtful.—This Mission, with the approval of the Executive Committee, has engaged the services of Mr. Julius Ullman, a German gentleman, who has been several years in Upper India as an assistant missionary.

NINGPO MISSION.—There are still frequent applications by parents for their daughters to be received, but we are compelled to say we have not room for any more. This brief statement shows a great change in the feelings of the Chinese towards the missionaries.

AMOY MISSION.—Rev. J. Lloyd, July 4th, speaks of three persons who profess to be inquirers, only one of whom gave him much satisfaction.

CANTON MISSION.—Rev. J. B. French, 22nd July, says: "Providence is gradually opening up the way before us, and prospering our efforts to gain access to the heathen around us." This statement he confirms by mentioning several missionaries who had secured places of residence among the Chinese at Canton, one of whom was erecting a chapel, and another had opened a dispensary.

CREEK MISSION.—A letter, Sept. 7th, states that the term of the school at Kowetah had closed on the 27th of August. The whole number of scholars was 67: of whom 22 were boys, and 45 were boarding pupils. They were "attentive, eager to learn, and obedient;" and they had secured the warm affection of their teachers. Their religious improvement was manifest; and much serious feeling concerning their salvation was evinced by many of them.

OMAHA AND OTOE MISSION.—On the 30th of September, the Rev. E. McKinney reports 23 children in the school: 10 Otoe boys and 3 girls, 8 Omaha boys and 1 girl, and 1 Pawnee boy. They are all of suitable age, and, though as wild as deer at present, they give promise of one day repaying us, by their improvement, for the pains bestowed upon them.

AMERICAN BOARD OF COMMISSIONERS.—The usual meeting was held on Monday, at the Tract House, at 3½ o'clock, by pastors and members of churches in this city, to receive the most recent intelligence in the hands of the officers of the Board, for communication at the Monthly Concert in the evening. We give a brief summary of the interesting items of information communicated.

SANDWICH ISLANDS MISSION.—The general letter of the mission, just received, gives a complete survey of its history for *two* years. It is favorable and encouraging beyond our expectations.

At nearly all the stations there has been more than usual interest among the people. The houses of worship, as a general thing, have been well filled with serious and attentive hearers. Without any extraordinary means, hundreds and thousands who had long absented themselves from God's house, by some invisible power have been drawn to the places where they might be instructed in the way of life. Professors of religion have been greatly quickened and revived. There is more reading and searching the Scriptures; more praying in secret, and in the family, and in the prayer meeting; a deeper sense of the odious nature and ruinous consequences of sin; more humility and self-abasement; more godly sorrow; more hungering and thirsting after righteousness.

Many who have long been under church censure, living at ease, careless and stupid, have been aroused from their slumbers and brought to repentance. Backsliders have been reclaimed; and multitudes who have hitherto lived without God and without hope, have been brought to see their sins and yield their hearts to the Savior.

From statistics accompanying the letter, it appears that the number admitted to the churches on the profession of their faith, during the last two years, has been 2,559. The whole number of communicants in regular standing is reported as being 23,846.

The principle of systematic benevolence is taking hold on the hearts of some of our people. They begin to feel that it is not only a duty, but a privilege to do good, and that "it is more blessed to give than to receive."

It is with devout gratitude to our covenant-keeping God, whose promises are all yea and amen in Christ Jesus, that we inform you of the hopeful conversion of quite a number of our children. The school at Punahou for the education of the children of missionaries has not only gone on prosperously but God in infinite mercy has heard the prayers of parents and teachers in behalf of their dear children. Quite a number of them have been brought to see and feel their lost and ruined condition; to look away to the Lamb of God, that taketh away the sin of the world; and are now rejoicing in hope. On the last Sabbath fourteen of these children and youth made a public profession of their faith, and united with the mission church. Two others had united with the church at Waialua some time previous, making in all sixteen. There are others, who, we hope, have given their hearts to the Savior. Some of these are looking forward to the gospel ministry.

It is the opinion of the mission that Romanism is on the decline; though the number of papal laborers at the Islands, clerical and lay, is thirty-one. The educational prospects of the Hawaiians are steadily improving. The king, the government, and the nation, adhere to the principles of temperance; and the whole body might not unaptly be designated as one great temperance society.

NESTORIANS.—Latest intelligence, Sept. 15.—The Patriarch's opposition to the labors of our brethren is continued without relenting. A specimen or two may be given.

August 28. Mar Shimon went to Charbash today; and while there his servants fell upon Priest Benjamin, the teacher of a school in that village, as he was walking in the street, rudely beat him, and wounded his hand with a dirk. The ruffians then rushed to the priest's house; and, finding the door closed against them, they ascended the roof, tore up a portion of it, and insulted other members of the family within. On their return to the city, the servants of Mar Shimon (who were partially intoxicated) entered the gate of our mission premises, and one of them fell to beating Mar Yohannan and his brother Joseph, and Priest Dunka, who happened to be sitting within the gate. Just at this juncture a messenger arrived from Tabreez, bringing an order from the heir apparent, the ruler of Azerbijan, directing the Mohammedan authorities here to allow no person to molest us, or any individual in our employment.

The four bishops of Oroomiah, and nearly all the priests and deacons, and many of the leading people among the Nestorians of the province, are uniting in a representation to the Persian government, very commendatory of the character, objects, and labors of the mission, which can hardly fail strongly to counteract the misrepresentations that Mar Shimon may have prompted the rabble of his people to make, and induced the Mohammedan nobles and priesthood to endorse. The Nestorians, regarded as pious, with scarcely an exception, stood by the mission nobly in the face of trial and reproach, and have manifested much of the spirit of Christ; and many others have manifested a decision in favor of right, which could not have been anticipated in these circumstances—a very satisfactory demonstration that light and truth have taken a strong hold among this people.

MADRAS.—Latest letter, dated Sept. 14.—The mission held its annual meeting at Chintadrepettah, in unison with the Board. The preparatory service was last evening, when at a church meeting a Hindoo young man was received into the church. After a preparatory lecture was the love feast, or *union feast*, when all partook of food together, to manifest their union, and break the bands of caste. There were more than 40 present. Five of the native brethren made very animating speeches at the table, principally on the subject of Christian union and the absurdity of caste observances, which created much interest. The company of men and women, unaccustomed to eat together on any occasion, were now all seated at the same table, and gratefully partaking of such refreshments as the laws of caste forbid most of them to partake of.

CONSTANTINOPLE.—Under date of October 14, Mr. Goodell writes as follows: "Very early in the morning of the 12th instant, we were again alarmed by the cry of fire. The wind was very high, and the fire raged terribly for nearly four hours; but, through God's great mercy, the chapel and boarding-school were again preserved. This is the fifth great conflagration we have had immediately around us within about a year; the fifth time it has been shouted in the camp of the enemy at Constantinople, that the Protestant chapel was in ashes; the fifth time an unseen hand has been stretched out to arrest the raging element and hold it back from devouring us. And now we have almost literally 'a wall of fire round about us for a defence;' that is, we are, humanly speaking, much more safe from conflagration than though these terrible devastations had not been made about us. 'The Lord liveth; and blessed be our Rock; and let the God of our salvation be exalted.'"

Record of Revivals.

REVIVAL IN RICHMOND, VA.

During the meeting at the Tract House, on Monday, there was read an extract of a letter from a lady in Richmond, to Mrs. Armstrong, giving an account of a revival of religion in one of the churches of that city, which sounded like the reports of former days. A protracted meeting had been held for two weeks. It was commenced with a distinct feeling, on the part of the church, that if they would hold the meeting, God would attend it with his blessing. And this their faith had been amply rewarded. At least sixty-five persons of all ages, including many relatives and friends of the writer, had been apparently converted, and both old and gentlemen, in the church, had made a practice of selecting particular individuals as subjects of prayer, for whom they had wrestled with God at the mercy-seat, until he heard and answered prayer by their deliverance from sin. These again had selected others, and so on. And they had found God so near, that they had only to bring a poor sinner to the foot of the cross, and he would be blessed with salvation.

BATH, ME.—Rev. Mr. Husted informs *Zion's Herald* of a revival in the Methodist church there. Nearly 50 persons, it is thought, have passed from death unto life, of whom about 30 have been received into the society on probation. The Congregational and Baptist churches in the place are sharing in the blessed influence, and are promising themselves enlargement and prosperity the ensuing winter. Mr. H. says he has not been in a religious atmosphere that seemed so spiritually enlivening and refreshing, so much like a revival atmosphere, for the last five years.

PELHAM, MASS.—The *Northampton Courier* learns from Pelham, that there is an interesting revival of religion in that town, both in the Methodist and Congregational societies, and that there is an excellent feeling between the two churches and their ministers.

WASHINGTON CITY.—Rev. J. N. Danforth, of Alexandria, writes to the *New York Observer* some particulars of a revival in the 4th Presbyterian church, Washington, of which Rev. J. C. Smith is pastor:

"Thus far about seventy individuals have, through the Eternal Spirit, found peace with God. If there be on this sinful earth a scene of solemn grandeur and of surpassing interest, it is that presented by an assemblage of immortal beings, on whom a secret, silent influence has descended from the throne of God, awakening in many bosoms those awful anxieties which respect the destinies of the soul, and are linked with all the dread realities of the world to come. The fixed attention—the anxious, eager ear—the suppressed sigh—the flowing tear—the anxious countenance, and then the smile of joy, or the calm, deep expression of the emancipated spirit, reflected in the face, these are the rich rewards of the pastor's toil, and the church's prayers, and these are the fruits of a Savior's dying love. It is chiefly in the young morning of their existence that the precious souls are consecrating themselves to the service of God, and learning how blessed above all earthly privileges and pleasures is that service. By the worthy example of this church we are taught how practicable it is, with a right spirit, and an unfaltering determination, in reliance on the power and promises of God, to succeed in the work of saving souls, even when the whole atmosphere without is charged with political excitement."

Rev. Alexander King, of Dublin.

This honored minister of the gospel closed his successful and useful mission in this country, by a final appeal in behalf of Ireland, which he delivered on Sabbath evening, to a crowded audience, in the Broadway Tabernacle. It was one of his best addresses, and was responded to by the people with a contribution of $150. We have some notes of the discourse, but have not been able to make room for them in this paper. Perhaps we may give a condensed sketch hereafter.

On Tuesday evening, a farewell meeting was held in the Church of the Puritans, Union Square, to take leave of our Irish brother.

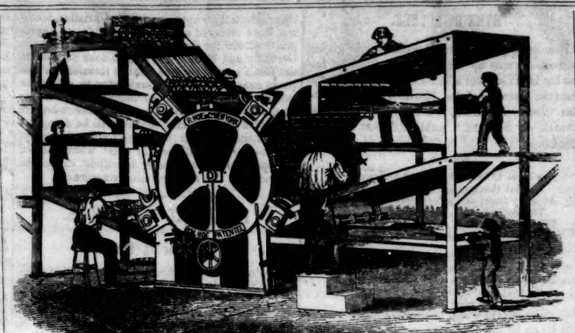
THE NEW ENGLANDER.—This quarterly is hereafter to be conducted by the association of gentlemen by whom it was established and has been chiefly sustained. This association consists of President Woolsey and Professors Larned and Porter, of Yale College, Rev. Drs. Bacon and Bushnell, and Rev. Messrs. S. W. S. Dutton and J. P. Thompson. A committee of the association will edit the work. Under this arrangement the *New Englander* will possess the same character, will be devoted to the same objects and pervaded by the same spirit as heretofore. Many topics of general interest which will occupy the columns of *The Independent*, will be discussed in the New Englander in a more elaborate and permanent form, and thus the two will be efficient co-workers. The New Englander, as its name implies, is the organ of the faith, the polity, and the spirit of New England. It aims to discuss the questions of the day in their relation to those great principles of liberty and religion, and to those modes of thought and action which are the glory of the land of the Pilgrims. It occupies a distinct field from either of its able contemporaries, the Bibliotheca Sacra and the Biblical Repository. The day of publication will be changed from 1st January to 1st February. See prospectus in another column.

CHRISTIAN OBSERVATORY.—The report that this little Monthly was discontinued, in consequence of the retirement of Mr. McClure, is contradicted. We hope the readers of the *Observatory* will have no occasion to complain that the work is deteriorated, and that it will be no less formidable to the adversaries of the truth than it has been heretofore.

THE AMERICAN PULPIT.—For the purpose of presenting characteristic specimens of the American pulpit, the New York *Tribune* has adopted the practice of publishing, once a week, a full report of a sermon by some popular preacher, taken verbatim by the phonographic reporters. The sermons of Rev. W. H. Beecher, Dr. Spring, J. P. Thompson, and some others, have already appeared. The execution does great credit to the reporters, Messrs. Andrews and Boyle and their associates.

THE ECLECTIC MAGAZINE—Mr. Bidwell continues to improve the richness and weight and worth of this magazine. The December number gives some of the most elaborate articles of the English periodical press, containing the views of the first intellects in England, upon the present condition and spects of continental Europe. See advertisement.

DAVID HALE, ESQ.—So many take an interest in this gentleman for his personal worth, and so many are aware of the deep interest which he took in the establishment of a Congregational newspaper in New York, that we cannot feel it to be inappropriate to notice his present condition. It is now six months since he was struck down by "congestion of the brain." For some hours, life trembled in the balance, but then his vigorous constitution appeared to gain the victory. His health improved, with occasional fluctuations, until the close of October, at which time he had made two journeys to New England. It was then deemed advisable that he should spend the winter in a milder climate, and he went to Fredericksburg, accompanied by his wife. But he at once grew worse, instead of better; dropsical symptoms supervened, and the result is doubtful, although strong hopes are still entertained that he may ultimately recover his health and activity.



HOW THE NEWSPAPERS ARE PRINTED.

In a preceding column we have endeavored to give some idea of the extent and power of the newspaper press in New York. We now wish to let our readers have some insight into the mechanical process by which a very large portion of this immense mass of papers is printed.

It is evident, at a glance, that it would have been next to impossible to print so many newspapers by the old-fashioned hand-press, on which to print 2500 impressions a day, or 1250 papers on both sides, was a very hard day's work. Could the forms be so subdivided as to allow it to be done, it would require 250 presses of the most improved construction to accomplish it, or from 35 to 40 presses to print the present edition of the *New York Sun* alone. About twenty years ago, the Napier Press was introduced here, from England, on which we could get from 900 to 1200 impressions per hour. These, and other cylinder presses, have now become numerous. Nearly all the newspapers of the city are printed on cylinder presses. The press on which our own paper is printed will work about 1500 per hour, driven by steam-power.

We well remember the interest with which we used to look on and see a religious newspaper printed, at the rate of 1000 impressions in an hour, and then follow them, in imagination, as they went, in all directions, carrying news of the progress of the Redeemer's kingdom. But all this is eclipsed by the new invention which is now before us.

Before you is a representation of Hoe's Type-revolving Press—one of the mechanical wonders of the age. Its inventor is Mr. Richard M Hoe, of this city, who, with his brothers, Robert and Peter, constitute the well-known firm of Hoe & Company, machinists, New York. They are sons of the late Robert Hoe, Esq., who came from England, and acquired distinction as a machinist—particularly in the construction of the Napier and other printing machines. Richard has, by inheritance, all his father's eminent skill in mechanics, together with a full infusion of the Yankee principle, that difficulties exist only to be overcome.

For many years, a few of the larger daily journals, in Europe and America, have experienced a great embarrassment, from the impossibility of printing their papers with sufficient rapidity after they have been kept open to the latest minute for the latest news. The *London Times* has expended large sums in attempts to procure a press which would strike off 5000 copies of that paper in an hour. It was reserved for this English shoot, grown on American soil, to meet the exigency. No inventor had obtained even creditable success when Mr. Hoe constructed his new rotary press, on which it is quite an easy matter to make 10,000 impressions per hour.

The most brilliant peculiarity of this machine is its extreme and absolute simplicity. The best illustration of its principle which we can think of, is to suppose a boy turning a huge grindstone, by a crank—"just for fun," he says—while four men, who have each "an axe to grind," seize the opportunity to "hold on" until they are ground out, in fine style, while our little fellow continues to turn away, as if he did not mind it. In a word, the whole work is done by a simple and direct rotary motion—the large cylinder revolving one way, and the four smaller cylinders the other way, continually. This saves the racking and rending, the shaking and straining, of the reversed movements and other complicated contrivances in other machines.

Mr. Hoe has succeeded, by a very simple invention, in the great desideratum of attaching the type to the cylinder. This is accomplished by the simple expedient of having the column-rules bevelled downwards, and fastened to the bed by a contrivance which slides as the page is locked up. The bed itself is cylindrical; conforming to the large cylinder. The form is locked up by means of screws, instead of quoins; and the screws are found much the surest. When the form is worked, the bed is screwed to the framework of the large cylinder, by two screws beneath, and is then ready to be worked. A form can be locked up and put to press in less time than on any other press. The ink fountain is underneath the cylinder. The ink is taken up by a fountain-roller and conveyed to the smooth surface of the cylinder, as it revolves, and is there distributed. There are then two rollers to each feeding cylinder, which rise and fall by a cam, in such a manner as to come down to the cylinder to take a supply of ink, and then rise, so as to pass over and ink the form.

Such a machine, of course, requires steam power to drive it. Eight boys are in attendance: four to feed, and four to fly, or take off sheets, as they are delivered. The sheets are fed over the small cylinders, and as the form comes round to each an impression is made by the contact, and the sheets delivered back in the same direction. Hence, each revolution of the type-cylinder makes four impressions. The ordinary rate of motion is about 40 revolutions in a minute—making 160 impressions, or 9600 per hour. The foreman of the *Sun* told us that he run, week before last, his press at the rate of more than 12,000 an hour. The impression is made more delicately than in the rapid-moving cylinder presses, and is therefore more distinct, and produces less wear of the types. There are four of these machines in this city, two in Philadelphia, and one in Boston. Mr. R. M. Hoe, the inventor, is now in Paris, with one of his presses, of the most complete character, and made to order for one of the papers of that city. The Parisian publishers must be delighted with it, and will probably order a considerable number.

It is a curious fact that, after Mr. Hoe had completed his invention, and built his first press, and put it in operation for the *Philadelphia Ledger*, he then visited England for the purpose of securing his patent in that country, and found a man, in London, engaged in building a press, for the *Times*, in which he had incorporated several of the same elements that had led Mr. Hoe to succeed so perfectly. This coincidence shows that the invention, like that of the Electric Telegraph, is a thing of the age—that it necessarily sprung from the wants of the times; and that, therefore, the pride of success, as well as the asperities of controversy, ought to be mitigated by the thought that the time had come in which such an invention could no longer be delayed—so that it would eventually have been made by one if it had not been made by another.

STONINGTON ROUTE TO BOSTON.—This route is, without question, the shortest, directest, and easiest now in use, or that can be made, until that future and yet undefined day when the "Air Line" shall be built. The track of the rail-road has been put in the very best order, with heavy rails laid upon plates of gutta percha. By opening the new route through Pawtucket the old annoyance of the ferry at Providence is done away. The cars are comfortable, and their motion equable and noiseless. The boats to Stonington are magnificent. On a voyage, the other night, in the "State of Maine," (which takes the place in the winter of the magnificent "C. Vanderbilt,") everything in her appointments and management was satisfactory; and during a heavy blow, she "sailed like a duck." In no boats are better table and lodging accommodations. Throughout the whole route there is full proof of care, energy, and competency, which justify the rapidly growing popularity of this route.

NEWS.—Our paper was put to press in time to send out copies by the Steamer on Wednesday. Hence our inability to give an abstract of the President's annual message to Congress, which was delivered on Tuesday.

In regard to other items of intelligence, we hope our readers will overlook any deficiencies in the first number, seeing we had not begun to receive our exchanges, and had so many other things requiring attention in an introductory number.

THOSE YANKEES.—A letter in the *Missionary Chronicle* says:—"Yankee enterprise is already building flouring-mills and selling town lots at the Falls of St. Anthony."

OFFICE NOTICES.

☞ THE FIRST NUMBER OF "THE INDEPENDENT" is sent gratuitously to many ministers, editors, and other friends of religion, as a specimen of the character of the paper, and a respectful invitation to those who take an interest in our enterprise to afford us their cooperation and countenance.

☞ TO OUR FRIENDS.—For months to come our agents can canvass only a small portion of the States for subscribers to the paper. We shall therefore be obliged if any of our friends who may receive the first Number will undertake a voluntary agency among their own friends, and transmit us names and money, through the Post Office, at our risk and expense. See Terms.

OUR TERMS.—It would have been an easy matter to make a paper that we could afford to sell for two dollars a-year. But the projectors of this enterprise thought it would be more useful, on the whole, to make a paper that would be considered worth two dollars and a half, and then sell it for a fair price.

TO CLERGYMEN.—Any clergyman sending in ten dollars, with the names of four new subscribers, shall be entitled to receive a fifth copy without charge, for one year. A good chance for a minister, or for some active young man who will get the subscribers and let his pastor have the benefit.

☞ OUR ADVERTISEMENTS.—In consequence of the press of advertisements, we have been obliged to place a portion of them on the fourth page. Our readers are therefore referred to that page for notices of the following works:

Works.	Published by
London Lancet,	Stringer & Townsend.
Scientific American,	Munn & Co.
Youth's Penny Magazine,	J. C. Meeks.
New York Tribune,	Greely & McElrath.
Pictorial Directory of N. Y.,	Jones & Newman.
American Phren. Journal,	Fowlers & Wells.
Journal of A. Temp. Union,	John Marsh.
Youth's Temp. Advocate,	do.
John Wiley's List of Very Valuable Works.	

☞ NOTICE.—By request of the Broadway Tabernacle Society, Mr. Thompson will repeat his Discourse upon the religious influence, and uses of the Tabernacle, next Sabbath evening. Service to commence at 7 o'clock.

☞ HAMMOND STREET.—There will be service in the Congregational Church in Hammond street, at the usual hours, Next Sabbath even ng, the pastor, Dr. Patton, will preach on the right of private judgment in all matters pertaining to religion.

THE EDMONSON SISTERS.

☞ These interesting girls having been redeemed from slavery, are now in the City. An effort will be held at the Broadway Tabernacle on Thursday evening, the 7th inst., for the purpose of raising money to educate and prepare them for their usefulness.

The Rev. DRS. COX, DOWLING, and HENRY WARD BEECHER will be present and address the audience, upon the subject of the immoral slave trade, and other objects of interest connected with the meeting.

Services to commence at 7 o'clock. Dec. 6.

BOOK AND JOB PRINTING.

The Publisher of this Paper has an extensive

Book and Job Printing Office,

RECENTLY furnished with new Type for Letter-press and Stereotype printing, and will be happy to receive orders from his friends for work in any branch of his profession.

Authors, or Publishers, in distant parts of the country, may send their manuscript, for printing, in the assurance that they will be got up with as much care, dispatch, and accuracy, as if they were on the spot to superintend their publication. School clergymen, and others, of our vicinity, who wish to know the cost of any kind of printing, we will cheerfully make the necessary estimate for them without charge, on their furnishing us with the number and lines of their manuscript, and informing us of the kind of type and paper they wish used.

Address S. W. BENEDICT,
201 William st.

To Teachers.

COMPENDIUM of English Literature.—A Compendium of English Literature, chronologically arranged from the Anglo-Saxon period (14th century) to the present (close of 18th century); consisting of Biographical Sketches of the Authors, and choice Selections from their works; with Notes explanatory and illustrative, and directing to the best editions, and to various Criticisms. Designed as a text-book for the higher classes in Schools and Academies, as well as for private reading. By Chas. D. Cleveland. Price $1.50.

121 Fulton st., New York

The Complete Works of Thomas Dick, LL.D.

THE ten volumes bound in five, duodecimo form—with clear type and good paper. This edition contains very nearly Four Thousand pages, and is embellished with a Portrait of the Author on steel—with wood-cuts to represent one hundred and fifty Astronomical Plates. The Tenth Volume, completing the set, is just published, and matches with the others—while the price of the Works per copy is only $3.25 (cheap edition) or $3.75 in sheep-binding.

121 Fulton st

A Gift for Young Men.

THOMPSON'S LECTURES; a royal duodecimo, neatly bound, with a frontispiece, "The Game of Life, by Retzsch. Published by Leavitt, Trow, & Co., 191 Broadway. "The book is one which every young man, exposed to the temptations of a city, ought to read. Let every *parent* who sends a son to a shop or counting-house in New York, or Boston, or Philadelphia, or any such place, put a copy of these earnest admonitions into his trunk with his Bible."—*New Englander.*

Similar testimonials have been given by the *N. Y. Observer, N. Y. Evangelist, N. Y. Recorder, New England Puritan, Boston Recorder, Family Visiter*, and by the daily papers generally.

The American Protestant.

A MONTHLY JOURNAL of 32 pages, published under the direction of the Ex. Com. of the American Protestant Society, No. 150 Nassau st., devoted to the diffusion of intelligence on the subject of Protestantism and Popery. It contains monthly a full digest of passing events, both in this country and in Europe, together with facts and arguments bearing on the cause. Full records of the labors and success of the Missionaries of the Society, in the efforts to diffuse light among Catholics in this country, are presented every month, constituting the novel and interesting history of the secret operation of Romanists. The steady and growing tide of emigration to this country, the changing aspects of Popery, and the progress of civil and religious liberty in European countries, combine together in this subject a new and commanding interest. It is the object of the Society to give in this magazine all the light and intelligence which the present great movements in Europe demands. It is believed that by no other means can such a comprehensive and impressive view of Popery and of the relations and duties of Protestants to it, at the present crisis, be obtained as by the perusal of this Magazine. Each number is embellished with an appropriate engraving, and the work is sent to subscribers at the low price of *One Dollar a year.* Orders for the Magazine, and remittances for the same, and for the Society's publications, should be addressed, "General Agent, American Protestant Society, 150 Nassau Street, N.Y."

The New Englander for 1849.

THE NEW ENGLANDER, published quarterly, at New Haven, has maintained a high reputation and extensive influence, for the six years that have passed since it was established In consequence of the decease of its original proprietor and editor the Rev. Edward R. Tyler, it has been necessary to form new arrangements for the continuance of the work. The undersigned, having purchased the establishment, will hereafter be the publisher, and will devote to this business, whatever skill and ability he has acquired by many years of experience as a printer and publisher in connection with the periodical press. The associated gentlemen by whom the work was originally projected, who were the principal contributors to its late editions, and by whose contributions its intellectual and literary character has been chiefly supported, will sustain a more intimate relation to it in future, thereby adding to its strength and usefulness in the editorial department. Their strength will be increased by the addition of new collaborators; and they expect the continued aid of the same learned and able writers in the country, whose occasional assistance heretofore has been so efficient.

It may be allowed to the proprietor, to say that the associated conductors of the New Englander heretofore have been, in addition to the late editor, President Woolsey, and Professors Larned and Porter of Yale College; Rev. Dr Bacon and Rev. Mr. Dutton of New Haven; Rev. Dr. Bushnell of Hartford, and Rev. Mr. Thompson of New York. Among the writers whose occasional contributions have given increased value and celebrity to the work, and whose continued assistance will be secured, are some of the best known names in New England and in the Middle and Western States.

The general character of the work will continue to be what it has been, and what is sufficiently indicated by its title. It is not a professional journal in which questions of Biblical learning or of metaphysical theology are scientifically discussed for the use of clergymen and students of Divinity. It is not exclusively a journal for the discussion of religious or ecclesiastical questions. It holds itself responsible for whatever shall be presented to be interesting, either speculatively or practically, to intelligent Christian men; and to such men in every profession and position, it addresses itself.

With the commencement of the volume for 1849, some changes will be made in the mechanical part of the work which will be for the convenience of the majority of readers. The days of publication will be the first of February, May, August, and November. The price is three dollars a year. To every subscriber who pays in advance, the work is delivered free.

Communications relating to the business department of the work may be addressed to J. B. Cannington New Haven. Letters relating to the editorial department may be addressed to "*The Editors of the New Englander, care of J. B. Cannington.*"

JOHN B. CARRINGTON.

New Haven, Dec 4th, 1848.

American Table Cutlery, &c., &c.

A. R. MOEN, Manufacturers' Agent for the Sale of American Table Cutlery. Gayler's Salamander Safes. Rolled and Annealed Sheet Brass and German Silver. Bright and Annealed Iron Wire. Copper and Cord Wire. John Wheatman's Circular and other Saws, and Cane Knives. Grist and Saw Mill Irons, Cranks, Screws, and Spindles, and Domestic Hardware generally, at Retail.

120 Water st. between Pine and Wall, New-York.

Ackerman's Premium Carved Letters, for Signs.

The Silver Medal awarded for these Letters at the last Fair of the American Institute.

THE Subscriber confidently offers his beautiful and unique Block Letters to the inspection and criticism of the public, and feels confident that their superiority over any other article of the kind ever offered to the public, will continue to command that admiration which their elegance and excellent style of finish have hitherto elicited; and he would respectfully solicit a call from any one wishing a neat, cheap, and economical Sign.

TO COUNTRY MERCHANTS.

Who labor under so many difficulties in procuring a neat and handsome Sign, they offer peculiar advantages, as they are neatly packed and numbered, and are so arranged that they can be placed in any desired situation with little or no trouble. The following list of prices of Block Letters, covered with extra deep gold leaf, warranted not to fade, is unprecedentedly low:

2 inch	20 cents.	7 inch	70 cents.
3 "	30 "	8 "	80 "
4 "	40 "	9 "	90 "
5 "	50 "	10 "	$1 00 "
6 "	60 "	12 "	1 20 "

Larger sizes in proportion. Plain and gilt Signs executed in our usual neatness and style. As but a few days can pass away in the city. Banners of every description, Flags, Transparencies, Coats of Arms, Odd Fellow Emblems, Free Masons, Sons of Temperance, Escutcheons, I. O. of O. F. &c., furnished at the shortest notice, with everything connected with our line of business.

JAMES ACKERMAN, 161 Nassau street.

PICKERING'S GREEK LEXICON.—By John

Pickering, LL.D. President of the American Academy of Arts and Sciences, etc. etc.—(1468 pp. —stereotyped on new and beautiful Scotch type.)

"There can be but little hazard in pronouncing Pickering's Lexicon to be the best extant for the use of colleges and schools in the United States, for which, indeed, it has been specially prepared."—*Prof. Robinson of New York.*

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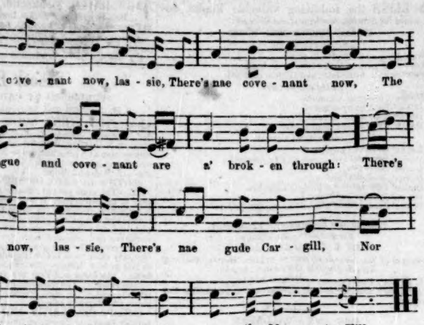
"It will be found to be the best Greek Lexicon in the English Language for the use of colleges and schools."—*N. Am. Rev.*

"We have no hesitation in saying that we regard this as decidedly the best School Dictionary that we have yet seen, nor that only, for it is fitted in all respects for a place in the library of the best scholar in the land."—*N. Y. Liter

The Covenanter's Lament.



II.

It's naethi g but a sword, lassie—
A bluidy, bluidy ane,
Waving owre puir Scotland,
For her rebellious sin.
Scotland's a' wrang, lassie,
Scotland's a' wrang—
It's neither to the hill nor glen,
Lassie, we daur gang.

III.

The Martyr's hill's forsaken,
In Simmer's dusk nae calm;
There's nae gathering now, lassie,
To sing the e'ening psalm;
But the Martyr's grave will rise, lassie,
Aboon the warrior's cairn,
An' the martyr soun' will sleep, lassie,
Aneath the waving fern.

MUSICAL SELECTIONS.

We intend to give from time to time, selected pieces of music of a choice quality, or such as may possess a special interest. In general, the pieces will be fully arranged. The one we now present is a sweet wayfaring song as a single melody, and we therefore present it in its original form. The historical memoranda with which it is introduced, are from the pen of a gentleman who is quite familiar with the whole subject.

THE COVENANTER'S LAMENT.

On perusing this simple melody, we cannot avoid reverting to those times when, in Scotland, the fury of intolerance caused the ambassadors of the Cross to flee from their homes, and seek safety on the hillside or in the mountain coverts,—when the stake or the gibbet was the sole earthly reward to be expected by such as were true to their vow to "Christ's crown and covenant." In the twenty-eight years preceding the Rev. Mr. Renwick's death, 498 persons were murdered in cold blood by the military; 302 were executed; 680 fell in battle, or died of wounds received from the soldiers; 2750 suffered imprisonment and other cruelties; 7000 went into exile; and multitudes perished in the mountains from cold, hunger, and fatigue. The sufferers during that short period, are estimated at over 18,000.

The Rev. Donald Cargill, mentioned in the first of the stanzas, was Minister of the Barony Parish in Glasgow, where by faithfully expounding the truths of the gospel, he rendered himself obnoxious to the Prelatists, and was forced to conceal himself from their rage. Fugitive though he was, like many who had preceded him, he lost no opportunity of declaring his Master's message, and protesting against the spiritual corruption that prevailed on all sides. During the last fifteen years of his life, he had to elude the search of the soldiery sent in pursuit of him and others; he made many narrow escapes, but was at length apprehended, subjected to a form of trial, and executed at Edinburgh, at the age of 71 years, on 27th July, 1681. At this time, James Renwick, quite a youth, was a student at Edinburgh University, and a witness of that scene in the tragedy of persecution which deprived Scotland of Cargill, one of her most faithful ministers. Inspired by the calm triumph of the martyr over the power of tyranny, Renwick resolved from thenceforth to cast in his lot with the "persecuted remnant;" and his subsequent life was, as he doubtless expected, a very chequered one. Surrounded by difficulties and dangers, before which men greatly his seniors had quailed, he labored on for the edification of the afflicted people of God, until, after about eight years of incessant toil, he was apprehended, tried, and executed in Edinburgh, 17th Feb., 1688, at the early age of 26. These are the men whose loss the Covenanter deplored—lamenting that, to all appearance, the Solemn League and Covenant were now trodden under foot, and that the services stealthily engaged in on the "Martyr's Hill," beside the graves of some of the faithful, were no longer to be enjoyed.

The second stanza evidently refers to a prediction uttered shortly before his death by that remarkable character, the Rev. Alexander Peden, and which is supposed to have been vividly recalled to the mourner's memory by the martyrdom of Renwick and others. In the introduction to his last sermon, Mr. Peden made use of the following language. "There are four or five things I have to tell you this night:—A bloody sword, a bloody sword, a bloody sword, for thee, O Scotland, that shall pierce the hearts of many. Many miles shall ye travel, and see nothing but desolation and ruinous wastes in thee, O Scotland. The most fertile places in thee shall be as waste as the mountains. * * * * God sent forth a Welwood, a Kid, a King, a Cameron, a Cargill, and others, to preach to thee; but ere long, God shall preach to thee by fire and a bloody sword. God will let none of these men's words fall to the ground, that he sent forth with a commission to preach these things in his name."

The piece first appeared about twenty-five years ago, in R. A. Smith's *Vocal Melodies of Scotland;* and its existence was quaintly accounted for by the following short paragraph:—"Taken down from the singing or crooning of Janet Gillespie, an old woman residing in the parish of Kilmalcolm." It was consequently received as a veritable relic of Covenanting times, and appreciated as such by all who saw or heard it. It was subsequently ascertained, however, that it had no existence anterior to 1823,—that the words were from the pen of one of Scotland's talented poets, Robert Allen of Kilbarchan; and the melody composed by Mr. Smith, in whose work it was first printed. We have been informed by a friend, who had favorable opportunity of verifying the statements now made, that Mr. Smith was frequently requested to sing the "Covenanter's Lament," principally in private to his friends, and when he did so, there never was a tearless eye in the company. So truthfully does the composition speak the spirit of its supposed period, that the mind is irresistibly carried back over the two centuries that have nearly elapsed. Even Professor Mainzer—whose judgment was not easily misled on such a point—was induced to believe, from the construction of the piece, that it was a fragment of the Covenanters' music; and by his touching allusion to the sufferings of those who were persecuted for conscience sake, no less than by his exquisite singing, within the last few years he has greatly added to its popularity, by again bringing it before the public of Scotland.

For the Independent.

AN IMPORTANT QUESTION.

What rules should the Christian adopt for the regulation of his love for fine music? All our tastes, as well as our appetites, should be strictly governed. There is no species of earthly enjoyment which can be zealously pursued for its own sake without danger. Music has been supposed by some to form an exception to this principle; but this is a mistake. An unrestrained pursuit of music as a mere amusement, is as injurious in its tendency as an unrestrained indulgence in light reading. Music was given to us for higher purposes. Followed as a passion, it will prove as ruinous as a passion for novel-reading. All history proves this; and society, in every enlightened country, furnishes living demonstrations of its truth. Many a fine musician has, by this very means, been ultimately added to the list of worthless vagabonds.

On the other hand, the arts should be well patronized. Music, especially, should claim this advantage, because of the social, moral, and religious interests with which it stands connected. Patronage, too, should be active and liberal. The cultivators of the art should not be left to starve, or be made to feel, in any way, the influence of personal neglect. They should, if their talents are rightly directed, be encouraged by a reasonable remuneration, and be cheered onward by the occasional presence of those for whose benefit they are laboring. If some men must be employed as laborers in this field of effort, then assuredly others must, to some extent, lend their active influence in supporting and encouraging them.

The question I have here proposed, therefore, is not an unimportant one, especially in the winter season within a great city where there are so many musical attractions of every kind. This is a subject, if I mistake not, which calls for serious investigation.

A CITIZEN.

Editor's Table.

A CYCLOPAEDIA OF BIBLICAL LITERATURE, edited by John Kitto, D. D. Two volumes royal octavo, with numerous engravings. New York: Mark H. Newman & Co. Cincinnati: Wm. H. Moore & Co.

It may be deemed superfluous for us to notice a work which has been for two years before the public, in an American edition, and which has already become a standard book of reference with Biblical students. But among the twenty thousand readers to whom our paper goes to-day, there are doubtless many ministers, students in theology, and Bible-class teachers, who have not yet possessed themselves of this invaluable auxiliary. This work has no parallel in the English language. In addition to the contributions from the pen of the editor, himself a distinguished Biblical scholar, it contains elaborate articles from Ewald, Hävernick, Hengstenberg, Neander, Tholuck, and others, of Germany; and from Alexander, Davidson, Ryland, J. Pye Smith, Welsh, and others, of the United Kingdom. Its topics are taken from the whole range of Biblical literature, and it treats of everything which the Biblical student would naturally look for in an encyclopædia. There are three books which every minister should have upon his study table:—Cruden's Concordance, Webster's Dictionary, and Kitto's Cyclopædia. Either or all of these would be an appropriate present to a minister, from his parishioners. We wish, especially, that every missionary at the west might be supplied with them all.

THE LIFE AND CORRESPONDENCE OF JOHN FOSTER. Edited by J. E. Ryland. 2 vols. John Wiley, 161 Broadway.

This is a re-publication by Mr. Wiley, or rather, it is a further issue from his stereotype plates, of a book which was very widely read and very generally commented upon at the time of its first appearance. Neither its excellencies nor its defects, therefore, require extended notice at our hands. But we may say, as a leaf out of our private experience, for the benefit of any who have not the book, or who, having it, have not read it, that we know of almost no similar work in the English language so suggestive and stimulating to the mind of its student. It admits one into a system of thought, which, though awfully austere and gloomy at times, and vitiated by one stupendous error, has yet the elevation, and grandeur, and sombre majesty of an antique cathedral. Its air is chill; its pavement is cold; flashes and bursts of music no longer fill its echoing aisles: but still its arches rise above to a colossal height, and the soul is overawed as it stands in its midst. Into a system of belief, of which this is hardly an exaggerated image, this book admits us; and even into the mental processes, the unseen, tardy, but gigantic efforts of him who reared this structure, and who wrought the rocky and oaken English into such varied and difficult, and yet exact and often beautiful forms, to be its expression.

It has, therefore, a permanent value; and we should account the money well invested which is expended upon its purchase. We rejoice to see its circulation extending.

HORÆ PAULINÆ; or the Truth of the Scripture History of St. Paul evinced. By William Paley, D. D., Archdeacon of Carlisle. New York: Robert Carter & Brothers. 1849. pp. 260. 12mo.

We hope that the Latin title of this volume will not deter the plain reader from procuring it; for it is written in good, plain English, and contains the most masterly argument ever produced for the genuineness of those parts of the New Testament of which it treats. Of course every Biblical scholar knows its worth. The Horæ Paulinæ has commonly been found only in the complete works of Paley. We wish success to this attempt to give it a more general circulation as a separate treatise.

THE PULPIT ORATORS OF FRANCE AND SWITZERLAND. Sketches of their Character and Specimens of their Eloquence. By Robert Turnbull. New York: Robert Carter. 1848. pp. 341. 12mo.

This work contains selections from Bossuet, Flechier, Bourdaloue, Fenelon, Massillon, Saurin, Vinet, A. Monod, Grandpierre, Lacordaire, D'Aubigne, and Gaussen. Though it gives us but a single discourse from each, it presents a fair specimen of the pulpit oratory of France and Switzerland, past and present. A more familiar acquaintance with the French pulpit could not fail to be profitable to the American ministry; especially if they should imbibe something of that unction for which it is so distinguished. Mr. Turnbull is already favorably known, both as an author, and an accurate and elegant translator. We trust he will fulfil the design hinted at in the preface, of giving the public a second volume of Vinet's Discourses. Vinet is too little known in this country. He held the first rank among the the French Protestant preachers of this century.

THE LAST DAYS OF ELISHA. From the German of Dr. F. W. Krummacher. New York: Robert Carter & Brothers. 1849.

This work, from the pen of the author of "Elisha," and "Elijah the Tishbite," has the same excellencies and defects as its predecessors. It throws a charm over many scenes of sacred history, gives a vivid delineation of character, abounds in devout reflections upon the providence of God, and exhibits, throughout, a deep, rich vein of piety. But its interpretations of Scripture are often puerile, and the attempt to spiritualize everything is offensive to good taste. Thus, "the man with the writer's inkhorn," in the vision of Ezekiel, was Christ; and "the mark set upon the forehead," was the Hebrew *Tau*, which bears some resemblance to a cross—so that this was none other than the sign of the cross! And yet, in immediate connection with this fanciful interpretation, is given a beautiful and characteristic description of those who have the true mark of the cross: one of the gems of the volume. Notwithstanding its defects, the book will be popular and useful.

THE LIFE, LETTERS, AND REMAINS OF THE REV. ROBERT POLLOK, A. M., author of "The Course of Time," and "Tales of the Covenanters." By James Scott, D. D., Pastor of the First Reformed Dutch Church, Newark, N. J. New York: Robert Carter. 1848.

We have read this volume, not without some critical sense of its imperfections, but yet with high satisfaction. The admirers of the "Course of Time" will find, in this full biography of its author, much that will awaken their sympathy with the aspirations and struggles of genius, and much that will lead them to a better appreciation of that truly wonderful poem. Few passages of literary history have interested us more deeply than this story of the Scottish peasant, who seems to have had his divinely appointed discipline of labor and suffering, of hope and disappointment, of intellectual culture and religious experience, for the sole purpose of achieving that one poem, so unique and grand in its conception—

"Rolling its numbers o'er the track of man;
The world at dawn, at mid-day, and decline;
Time gone, the righteous saved, the wicked damned,
And God's eternal government approved."

The poem was completed just as the author was completing his 28th year. When he had seen it through the press, the work of his life was done; and it remained for him only to die.

A very neat duodecimo edition of the "Course of Time," with a portrait of the author, has been issued by the same house.

CHRIST IS ALL. By Stephen H. Tyng, D. D. New York: Robert Carter & Brothers, No. 289 Broadway. 1849. 8vo., pp. 374.

In this volume the author appears in the character of a simple teacher of the Gospel urging the great theme of the Gospel upon his readers, with singleness of purpose, with earnestness, and with power. He writes like one who feels that Christ is *his* all for time and eternity. In fact he tells us in his preface, that "he believes the principles here taught, to be the principles of eternal and unchangeable truth. They are the Gospel, for which he must contend, and which it is impossible for him to yield. Living or dying, all his hope and all his desire are indissolubly bound to the great and precious truths which are here proclaimed." For these principles he contends in opposition to "the whole system of ecclesiastical exaltation;" to every attempt "to exalt that which is outward and visible in religious profession, above that which is inward and spiritual in religious experience."

The work, however, is not controversial. It is a positive exhibition of what it is to be *in* Christ, *with* Christ, and *without* Christ. It is written with great simplicity of style, but with much fervor, point, and eloquence. With the exception of the announcement on the title-page that it is from the pen of the Rector of St. George's, there is not a line that we have discovered in the whole volume that would indicate the ecclesiastical relations of the author. It is eminently a spiritual book, in which Christ is indeed all. An extract from the work will be found in another column. The volume is embellished with a beautiful portrait.

In concluding our notices of Mr. Carter's volumes, we must call attention to the fact, that he has removed from Canal street to one of the spacious stores under the Irving House, Broadway. Years ago, before our relations to New York were as intimate as they now are, we plodded the whole distance from the Battery to Canal street, (about a mile and three-quarters,) in the interval between the arrival of one steamboat and the departure of another, to procure the first volume of D'Aubigne, then just issued from Mr. Carter's press; for which, by the way, we had to pay as much as we have since given for the four volumes of that history. But we will not hold the grudge.

THE GAMBLER; or, the Policeman's Story. By Charles Burdett. New York: Baker & Scribner.

We have glanced through this little book, and have found its story an interesting and on the whole an instructive one. It has one merit which might be more frequent in works of its class: the moral lesson intended to be taught by it is not appended to it, as a separate affair, like the snapper to the whip, but is woven into it throughout, as a strand into the lash; and if one takes the story, he must take the moral with it.

THE COMPLETE WORKS OF THOMAS DICK, LL. D., in ten volumes, duodecimo. Uniform edition. E. C. & J. Biddle: Philadelphia.

This is at present, we believe, the only complete and uniform edition of the works of Dr. Dick. It contains the various essays and treatises, on the Philosophy of a Future State, the Philosophy of Religion, Moral Improvement, Celestial Scenery, the Sidereal Heavens, Practical Astronomy, &c., &c.; which, in their separate form, have been so extensively read in England and this country. It is embellished with a portrait of the author, from an engraving on steel, and with more than five hundred wood-cuts; and is sold at the very low price of $3 25 per copy.

For sale in New York by C. M. Saxton, 121 Fulton street.

THE PLANETARY AND STELLAR WORLDS: A popular exposition of the discoveries and theories of Modern Astronomy, in two lectures. By O. M. Mitchel, Director of the Cincinnati Observatory. New York: Baker & Scribner.

We were of those who had the pleasure of hearing these lectures, when they were delivered in this city some two years since; and the sight of them in print has revived many pleasant recollections.

Professor Mitchel has some defects and faults as a lecturer and writer in his favorite department. He is at times too apparently egotistic for our taste; and the brilliance and redundance of his style has not unfrequently the effect to conceal the thought which he desires to express. But with all this, his excellencies as a popular expositor of astronomical principles and discoveries are certainly very great. He is not only thoroughly versed in the literature of the science, and accurate and reliable in his statements concerning it, but he has—what many astronomical lecturers whom it has been our misfortune to hear have certainly not had—a natural scope and grasp of mind, which enable him to rise above the technicalities of his subject, and bring its vast and wonderful facts distinctly before his mind. His imagination becomes kindled by them, and all a-glow. The architectural glory of the heavens seems to rise visibly before him. And his mind, expressing his clear conceptions with great freedom and power, throws them with vividness before the minds of his audience. The effect is sometimes electrical. We hardly remember to have ever been so buoyed and lifted up, into another stratum of feeling and thought, as during the delivery of portions of these lectures. And it for this reason alone, this exaltation and quickening of soul, we rank Mr. Mitchel among our chiefest benefactors.

The volume is published very handsomely—like all their books—by our friends in Park-Row, and we wish it an extensive sale.

COUNT RAYMOND OF TOULOUSE, AND THE CRUSADE AGAINST THE ALBIGENSES, UNDER POPE INNOCENT III. By Charlotte Elizabeth. Illustrated edition. New York: M. W. Dodd. 1848.

This is a new edition of the last work of Mrs. Tonna, which has heretofore been published under the somewhat obscure title of "War with the Saints." It is one of the most valuable of her historical works, and the circumstances of physical suffering in which it was produced—it having been written by the aid of a rude mechanical contrivance, upon the very bed of death—must enhance its interest with her numerous admirers. With the illustrations it forms quite an attractive volume.

THE OLD STONE HOUSE; OR, THE PATRIOT'S FIRESIDE. By Joseph Alden, D. D. New York: M. W. Dodd. 1848.

A very entertaining volume for young persons, designed, by a series of familiar dialogues, to instruct them in the science of government, and especially in the origin and principles of the Constitution of the United States.

The Catalogue of the *American Sunday School Union* presents an inviting array of books for the young, from "the beautiful A B C book" up to the monthly series of scientific and historical books published in conjunction with the *London Religious Tract Society*. Among the recent publications of the Society are "Short Sermons," and "The Nestorians of Persia."

WHITTIER'S POEMS.—A splendid and costly edition of the poems of our New England Quaker. We thank B. B. Mussey & Co., Boston, for this act of justice to a man of worth. We can now read the "Vaudois Teacher," "My Soul and I," and the "Lines on the Death of Sophia Sturge," in a type befitting their merits. We shall take an early opportunity to make a more extended notice of the contents of this splendid volume; not omitting the first rate engravings—of which there are nine.

HYMN BY LUTHER.

Few attempts have been successful in giving Luther's Hymns an English version. The following is taken from a small volume of "Hymns from the German of Dr. Martin Luther, by the Rev. John Anderson, Minister of the Free Church of Scotland," published last year in Edinburgh.

LIFE.

The cross to bear, with want and care,
Thy lot through life must be,
At ev'ry time, and ev'rywhere
Thy daily bread here see!
Till death thy days and duties end
With fearful foes must thou contend.

Satan, that old malicious one,
Shall seek thy soul to slay;
He never leaves his work undone;
He keeps no holiday!
With ceaseless rage and cursed spite
He roams the world by day and night!

In thine own members ev'n a law
Shall war against thy mind;
Thy thoughts from heavenly things shall draw
And with its chains thee bind!
Against the soul, with all its might,
The flesh shall wage unnatural fight.

Since thou must tread such dangerous ways,
Be wise, then, and beware!
Know where thy safety lies!—always
In watchfulness and prayer.
For prayer and pains shall keep the field,
And earth and hell be forced to yield!

Hero! awake, divinely armed,
Fight till the day be done;
Christ will not see his soldier harm'd;
For thee He victory won!
Be thou but faithful in the strife,
And thou shalt win the crown of life!

ORIGINAL COMMUNICATIONS.

For the Independent.

ABOUT THE SABBATH-SCHOOL.

MESSRS. EDITORS:—Will you permit one who has had some experience as a laborer, and some opportunities as an observer, to inquire why it is that the Sabbath-school obtains so little sympathy, and commands so little attention from many who have the power to contribute in an eminent degree to further its design?

This may appear a strange question, and yet I think the inquiry is not made without just and sufficient reasons. Perhaps as a Sabbath-school teacher I am over-sensitive on this point, even while I am far from regarding this institution as the only successful means of doing good. I yield to none in my opinion of the power of the pulpit, while, as a tract distributor, I have seen the value of such an agency, and as an humble and obscure laborer in various other schemes of benevolence, have learned, I trust, to value and bless them all.

But, as a teacher, I have generally found but little active sympathy, except from those engaged in the same line of duty. From my elder brethren in the church I have received very little if any manifestation of approval,—seldom, if ever, a word in season,—while I have known months to pass without hearing a single prayer offered from the pulpit in behalf of the large number of children under instruction in our schools. So, too, months on months have elapsed, without a single pastoral visit, or a glimpse of many of the prominent members of the church.

What is true in this instance, is also true in hundreds (may I not safely say thousands?) of others. It is a complaint which I have heard entered not only here but elsewhere, and I am confident, from what I myself have heard and seen, that this spirit of practical indifference is widely-spread, and more extensive of more evil, than many are inclined to think.

It certainly does appear strange that any Christian who pretends to know aught concerning the character and moral wants of children, or who has any recollection whatever of his own youthful experience, can manifest anything like indifference to this cause. It is not required of all that they should be actual laborers in order to prove their interest; it would be unwise to require such a performance of duty from many, but it is not impracticable for such to aid those who are engaged, by their prayers—by incidental efforts—to increase the number of teachers and scholars, and by assisting more liberally to enhance the interest and value of schools, by providing good libraries and the other various requisites.

It is well known that by far the greater number of the schools in this city are not as efficient and as large as they might be, and would be, if there was a deeper and more general interest on the part of church members. There is a continual—I may say deplorable—want of teachers—a want which, to a very considerable extent, might be supplied by the exercise of a little influence and exertion on the part of the pastor and of the prominent members of the church.

And there is a pressing need, not only for a little, but for a vast deal of exertion, especially in our cities, to rescue the young from their perilous condition. There is, at the present time, a short-sightedness in regard to these which it is fearful to think of. In our bye-streets and alleys there is an accumulating power for evil of which few have any conception; and that power is developing itself more fully every day, until every day's delay to prevent its growth—to destroy its energies—not only places immortal souls in greater jeopardy, but tends to increase the *future* labors of the church in a wonderful degree.

There is an ignorance on the part of many, concerning the moral wants and condition of a certain large portion of our juvenile community, which is perfectly astounding. Whether this arises from an indisposition to inquiry, or to that obliquity of vision which is characteristic of those who do not wish to see, I know not; and yet a ten minutes' walk, at almost any hour of the day, and in almost any street, is enough to show any observing person, that our street boys (and girls too) demand more than a passing sigh or a momentary consideration.

Those who have had to do with these boys could very readily tell that of them which would make many a Christian's heart ache—could bring evidence to prove a depravity as deep as is often found under an Indian sun, or on an island in the southern sea. Let any one who doubts this mingle with them a little, and study their character as it is unfolded at the corners of the streets, on our docks, and round the doors of our cheap theatres.

The churches of this city have something yet to do with and for these boys and girls; and that there has been, and still is, a fault somewhere, is manifest (to my mind, at least) in the increase of juvenile crime and the sickening evidences of juvenile depravity. It is high time we had begun to see more ragged children in our Sabbath-schools, and greater efforts made to secure their general attendance.

To do this, I am well aware, is a difficult task. Few of them over twelve years of age can be induced to attend—and few teachers can now be found who are willing to devote their time to look them up and assume the charge of them. But if the churches would take the matter in hand, and make a serious business of it, might not many teachers be obtained, and many of those outcast children of a younger age secured?

Shall not an effort be made in this city to do more in this way? The grand object of the Sabbath-school is greatly overlooked. We are paying too much attention to the children of the church members and of those of the congregation, while the *outsiders* are neglected. Will not some of our city pastors look into this subject, and see if they cannot remedy this evil, and impart more of energy to this scheme of Christian Education for the poor?

For the Independent.

SHALL PAPAL EUROPE BE EVANGELIZED?

The revolutionary movements in Europe have intensely excited Christians in Germany and France in view of their impressive responsibilities. No popular government can exist without the conservative influences of Christianity. It is the realization of this great truth which has awakened the sympathies of pious men in the Old world, and led them to come with earnest petitions for aid in evangelizing and saving the inhabitants of Papal Germany, Austria, and France.

The American Tract Society has recently received grateful letters from the officers of similar associations in Europe, who have been aided by the Funds of the Tract Society. Such assistance has enabled them to circulate hundreds of thousands of Evangelical Tracts in Hungary, Austria, Germany, and France, where spiritual despotism and darkness have hitherto existed with scarcely a ray of evangelical light. One of the officers of a German Tract Society says, "The change no tongue can describe. I never expected to live to see it. We have already distributed vast numbers of Tracts, where six months since, a Bible or Tract could not be circulated except at the hazard of years of imprisonment."

The Societies in Europe which have been assisted by the American Tract Society, plead the continued poverty of their pecuniary resources, the small amounts they receive from their own people in consequence of the financial embarrassments and political distractions around them, and yet the demand for spiritual light and instruction is constantly on the increase, where even religious freedom has been secured by the people.

The Executive Committee of the American Tract Society having prayerfully deliberated upon these affectionate appeals of their Christian brethren, have resolved as soon as possible, to appropriate $2,000 for the use of the Tract Societies in Germany and France. It will be done as soon as the funds can be secured, but it remains for the pious generosity of our countrymen to determine this question. God has abundantly blessed this land with gospel privileges, and these who are favored with pecuniary means, will be doing the will of their Master by a generous and prompt response to the petitions of their warm-hearted European brethren, whose solicitude cannot be imagined in this most pressing emergency.

PRACTICAL SELECTIONS.

Thoughts on Prayer.

1. Prayer is designed not only to honor God, and directly to promote the spiritual improvement and enjoyment of those who pray; but is as real a means of obtaining needed blessings, as other means which are used in the kingdom of grace or of nature.

2. Since prayer is a means of a peculiar kind, by which we seek to move the mind of the omniscient and Holy One, a holy and disinterested character is essential to its efficacy. Where this is wanting, there is nothing which, in God's account, is worthy to be called prayer. The fervency with which it is offered, the numbers associated, the protraction of the service, the confidence of being heard; or all these combined, avail nothing, if the heart be not right with God.

3. In a heart right with God,—a heart prepared to pour forth acceptable prayer, the graces of the Spirit all exist. There is no acceptable prayer without humility, repentance, and a spirit of forgiveness. Nor is *submission* less necessary than the graces already mentioned; or than *faith*, without which we cannot please God, or even come unto him. Just so far as any one is disposed to say to God, Not thy will, but mine be done, he is disqualified for prayer.

4. In consistence with perfect submission, *promised* blessings may be asked for, with a full belief that they will not be withheld. Here the humblest child of God may say to his Almighty Father, "I will not let thee go, except thou bless me." "Remember the word unto thy servant, upon which thou hast caused me to hope."

5. Prayer for one's own salvation, together with all that grace which is needed to accomplish it, has the promise of a gracious answer. This is a petition which can be consistently answered in no other way than by giving the very thing which is requested. They who ask the bread of life will receive it. They who ask for the Holy Spirit will receive the Holy Spirit. Without breaking his covenant, God may give his saints different means of sanctification from those they ask for; but if they ask to be sanctified, he will grant their request, and by some means accomplish the thing; for this is the declared will of God concerning them, even their sanctification.

6. Petitions for the perpetuity and enlargement of the Church always avail to promote the object sought, though they may not always be answered in our life-time. The prayer of David, that the whole earth might be filled with the glory of the God of Israel, though it was made nearly three thousand years ago, will, nevertheless, help to introduce the glorious Millennium. Psal. 72: 19. Zion's prayers will eventually be answered in Zion's prosperity.

7. There is much in the Scriptures to encourage us to believe, that holy, wrestling prayer, for the revival of religion, when it is persevered in, and especially when there is a union in such prayer, will speedily be answered. When the spirit of prayer revives in any particular church, and becomes so general as to extend to all the praying characters in it, there is every reason to expect such a special effusion of the Spirit as shall increase them with men as a flock. Ezek. xxxvi. 37; Acts i. 14. To be without an awakening in the *congregation* indicates the want of a revival—the want of a spirit of prayer in the church. "As soon as Zion travailed, she brought forth her children."

8. Original blessings are obtained by prayer, and commonly by prayer for those blessings in particular. "In *every thing* by prayer and supplication, let your requests be made known to God." Hannah obtained a son by asking for a son. David got the counsel of Ahithophel defeated by a petition in relation to this very thing. Peter was delivered from prison in answer to the prayer of the church, which was made without ceasing, unto God for *him*. They not only prayed for Zion's prosperity, but that her prosperity might be promoted by the instrumentality of the children of the new dispensation. We may expect that God will grant his children the very things they ask, whenever he can do it consistently. He is a kind Father, and is very willing to gratify them in every particular, as far as he can. The proper way, therefore, to obtain any particular gift, is to ask for it, and if it be not presently granted, we should still ask for it. The weakness of our faith is evident, by our being driven from the throne of grace by a seeming denial. "Did not the Saviour speak a parable to this end, that men ought always to pray and not to faint?" When the thing we ask in prayer is not only in itself lawful, but such a thing as it is our duty to plead for, we should imitate the importunate widow, who seemed determined to urge her plea, until it should become prevalent.

There is no doubt that importunity in prayer has obtained many a blessing, which otherwise had been lost. By persevering in their supplications, husbands and wives have sometimes prevailed with God to give them, in their partners, fellow heirs of the grace of life. In this way have praying parents been successful in rescuing a child from destruction. Often, no doubt, have the prayers of some wrestling Jacob been answered in the conversion of a particular neighbor, or neighbors, for whose conversion he had many times poured out his heart before God.

David Brainerd's Manner of Prayer.

His manner of praying was becoming a worm of the dust, and a disciple of Christ, addressing an infinitely great and holy God and Father of mercies. Not with florid expressions, or a studied eloquence; not with any intemperate vehemence, or indecent boldness; at the greatest distance from any appearance of ostentation, and from everything that might look as though he meant to recommend himself to those that were about him, or set himself off to their acceptance; —free from vain repetitions, with much impertinent excursions or multiplying of words. He expressed himself with the strictest propriety, with weight and pungency, and yet what his lips uttered seemed to flow from the fulness of his heart as deeply impressed with a great and solemn sense of our necessities, unworthiness, and dependence, and of God's infinite greatness, excellency, and sufficiency, rather than merely from a warm and fruitful brain.

In his prayers he insisted much on the prosperity of Zion, the advancement of Christ's kingdom in the world, and the flourishing and propagation of religion among the Indians; and he generally made it one petition in his prayer, "that we might not outlive our usefulness."—*Pres. Edwards.*

A Fatal Principle.

How false and dangerous is that principle, "That it is no matter what men's principles are, if their lives be but good." Just as if that external conformity to the law might be called a good life, which does not proceed from a genuine love to God in the heart; or just as if a man might have a genuine love to God in his heart, without having right apprehensions of him! or just as if a man might have right apprehensions of God, let his apprehensions be what they will! Upon this principle, *Heathens, Jews,* and *Mehometans* may be saved as well as *Christians*. And, upon this principle, the heathen nations need not much trouble themselves to know which is the right *God* among all the gods that are worshiped in the world; for it is no matter *which God* they think is the true, if their lives are but good. But why has God revealed himself in his word, if right apprehensions of God be a matter of such indifference in religion? and why did St. *Paul* take such pains to convert the heathen nations to Christianity, and so much fill up his epistles to them afterwards with *doctrinal points*, and be so strenuous as to say, "if an angel from heaven should preach any other gospel, LET HIM BE ACCURSED," if right apprehensions of God, and right principles of religion be a matter of such indifference? It is strange that such a notion should have enabled them to circulate hundreds of thousands of Evangelical Tracts in Hungary, Austria, Germany, and France, where spiritual despotism and darkness have hitherto existed with scarcely a ray of evangelical light. One of the officers of a German Tract Society says, "The change no tongue can describe. I never expected to live to see it. We have already distributed vast numbers of Tracts, where six months since, a Bible or Tract could not be circulated except at the hazard of years of imprisonment."

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The Executive Committee of the American Tract Society having prayerfully deliberated upon

To the Medical Profession of the United States.

THE LONDON LANCET,—A Journal of Medical, Surgical, and Chemical Sciences and Practice, Criticism, Literature, and News, of Thirty Years' Uninterrupted Standing, and by far the Most Widely Circulated Medical Periodical in Europe.

Editor and Proprietor, THOMAS WAKLEY, M.P. *for London.* Sub-Editors, J. H. BENNETT, M.D.; T. WAKLEY, Jr., M.R.C.S.E.

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THE LANCET has now reached the close of the fourth year of republication. For some time before embarking upon the enterprise of reprinting this Journal, we were satisfied that its widely-spread fame and thorough-going practical character, would cause it to be received by the practising physicians and students of this country, with the heartiest of welcomes, and the best of support. Those of the profession to whom we hinted our purpose, unreservedly declared, it would be a boon to possess, cheaply as we proposed to make it, a periodical which for worth, excellence, variety, and, above all, the thoroughly practical and available nature of its contents, stood unapproached and unapproachable by any of its contemporaries.

Our undertaking, it is gratifying to state, has been crowned with success—not so ample but it might be enlarged, yet more than sufficient to prove the regard bestowed by the enlightened minds of our country upon the meritorious and useful.

But other causes are at work to render the free circulation everywhere of Medical Literature of the most incalculable value, if not wholly indispensable. Such is the present rapid progression of the Physical Sciences, especially those relating to Man's structure and being, that the taking or declining such a work as THE LANCET, can hardly be called a matter of indifference. Few practitioners pursue their daily avocation unimpressed with the advantage, nay, the absolute necessity, of keeping up with the times, of watching the agitated pool of discovery, and securing a knowledge of the numerous changes and improvements continually being elicited all over the world. The present is no age for the supine or slothful. Great minds are at work, great principles are evolved, w at discoveries are being brought to the light. The *laboratory* and *microscope* are fast disrupting old rules of practice and *formulæ*, and the individual who, from indifference or self-will, neglects the science of the means to keep pace with his compeers, may as well throw up his calling, for he will inevitably be no less than distanced in the race for distinction.

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The notice of every medical man ought to be turned to THE LANCET, as the only one published at short intervals of a month, thereby giving the reader the very earliest transcript of important discoveries of the day. Entrance it must, for the Legislatures will be fairly presented. In short, we are resolved that no American journal shall exceed the Tribune in the variety, extent, efficacy, and usefulness of its Literature, while to Science and Art we devote all the space that can be spared from the topics of the day.

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